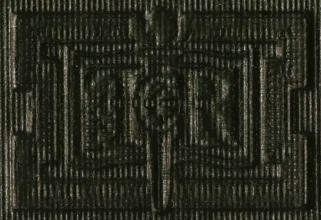

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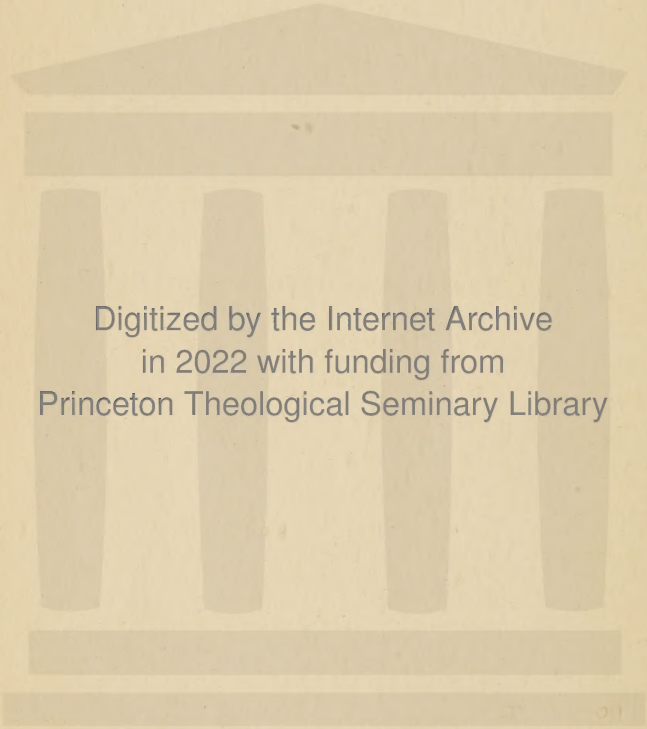
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Christian Work in South America

OFFICIAL REPORT OF THE CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA, AT MONTEVIDEO, URUGUAY, APRIL, 1925

Edited by
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VOLUME II

CHURCH AND THE COMMUNITY, RELIGIOUS EDUCATION, LITERATURE, RELATIONS BETWEEN FOREIGN AND NATIONAL WORKERS, SPECIAL RELIGIOUS PROBLEMS, COOPERATION AND UNITY

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THE CHURCH AND THE COMMUNITY

I. Introductory

In the preparation of this Report the outline given below was sent to workers actually at their posts in Latin American fields. It was not intended to follow the conventional questionnaire method, but rather to suggest to these correspondents a desirable plan of treatment. Communications have been received from Brazil, Chile, Colombia, The River Plate Region, Peru and Venezuela. When the documents were all in hand, it seemed best not to cut them into sections to be distributed as discussions of the various topics suggested in the outline. The Commission chose rather to preserve, as far as possible, the continuity of each regional treatment. To these various approaches to the main theme, contributed by workers in six of the larger South American fields, have been added some special contributions made by Latin Americans who are not themselves directly involved in church activities. Such points of view the Congress cannot afford to overlook. The following outline was sent to each field:

The Church in the Community.

I. *The Relation of the Church and the Community.*
   1. The Church's goal: the establishment of the Kingdom of God on earth.
      a. The regeneration of individual lives.
      b. The redemption of human relationships.
   2. The Ministry of the Church to the Community.
      a. The pulpit.
      b. The church school.
      c. Church organizations which have a definite relation to community organizations or are continuous with them.

II. *The Church Studying its Community.*
   1. What are the attitudes of pastors, church members,

missionaries, mission Boards, etc., toward the social mission of the Church?

2. What is the attitude of the community in general in South America—government officials, educators, business and professional leaders, organized labor, etc.—to the Church?
3. How are these attitudes to be explained and how can they be improved?
4. What uses have been and should be made of community surveys?

III. *Building the Church's Community Program.*

1. What are the outstanding needs of the community to which this Church should address itself?
2. How can each activity of the Church be made to serve the community needs?
   a. The service of worship—Are the elements of this service, the sermon, prayer, hymns, etc., such as to build up an intelligent devotion to the ideals of the Kingdom?
   b. The evangelistic program.
   c. The educational program.
   d. The Church as a fellowship; a builder of brotherhood.
   e. The church financial system.

IV. *Study of the Ways to Project a Community Program in each Important Center in South America.*

V. *The Enrichment of Worship.*

1. What Latin Americans look for in the church service.
2. Churches which attract people and their secret.
3. Are common forms of service and a common hymnal advisable?

VI. *Church Architecture.*

1. Types of Church buildings most desirable.

II. The Report of the Brazilian Commission.

1. *The Church's Goal.*

The church's goal is the establishment of the Kingdom of God on earth, and the establishment of any kingdom

depends first of all upon the relationships of its citizens. The regeneration of individual lives and the redemption of human relationships are inevitably interwoven. In the first place, the regenerated one must work for others, or, like the unclean spirit, he will again be lost. His efforts must be primarily for the uplift of the community. "By their works ye shall know them." How can an unbeliever be attracted by the religion of a man who is indifferent to the suffering and injustice in his own surroundings?

The redemption of human relationships furnishes both a training school for believers and a point of contact for reaching others with the gospel message. Moreover, the man submerged by the problem of gaining his daily bread and that of his dependents, with odds so great against him that the preoccupation haunts him day and night, is not in a mood to heed a message in regard to the hereafter. The work of making a community Christian demands the same spirit of prayer and devotion as the task of making individual Christians.

2. *Some of Its Community Problems.*

Among the problems that demand careful consideration are the use of alcohol, gambling, illiteracy, personal and domestic hygiene, public health and civic responsibility.

The success of effort along many of these lines depends not only on the activities of individuals or groups, but equally on the formation of public opinion. Wherever well directed secular societies are organized to promote the ends in view, they should receive the hearty support of the members of our churches and Sunday-schools.

So far as the Commission is aware there is comparatively little strictly social work undertaken by any of the Brazilian churches, but as exceptions may be noted: The work carried on by the "*Instituto Central de Povo,*" at Rio, that of the *Egreja Institutional,* at Porto Alegre, the "*Hospicio,*" in Castro, Parana, started by believers interested in social work, and the "*Retiro Evangelico,*" at Caxambu, Minas. The new building of the Fluminense Church, Rio, is planned with the idea of carrying on social activities or of developing them in the near future.

In regard to social enterprises in the community to

which church members may give their support, it may be said that up to the present time the Evangelical elements in the community have been very loath to support enterprises not originating within their own organizations. There are evidences that this attitude is changing in part and that it can be changed radically under proper leadership within the churches.

Concerning the problems mentioned above it may be said that the church shows some interest in all the means being used for their solution.

The use of alcohol.—Each Sunday-school and church is supposed to be a sort of temperance society, yet few practical plans, aside from promoting personal habits of temperance, have been presented. The Anti-Alcohol League has received generous support from our churches, but the League itself does not seem to be very active at the present time.

Gambling.—There is need of more thorough instruction of Sunday-school and church members concerning this evil. Furthermore, the attitude of Christian people needs to be crystallized in constructive studies concerning its results and by coordinated effort in behalf of law enforcement, better legislation and arousing the moral sense of the community.

Illiteracy.—Aside from the church and parochial schools a good many churches have conducted classes for instruction to the illiterates in its community. This work should be systematized and encouraged everywhere.

Child-Welfare.—But little seems to have been done in an organized way. With proper supervision the development of the Cradle Roll Department of the Sunday-schools could be made to contribute materially to the welfare of the little ones. With proper resources at its command the Brazil Sunday School Union might be able to organize this phase of work most helpfully.

Personal and Domestic Hygiene.—Beside the giving of some public instruction from the pulpit and in Sunday-school classes, the Home Department of the Sunday-school might be equipped with proper literature and with instructions to its house visitors.

Public Health.—Red Cross and other similar campaigns under proper direction should be supported.

Civic Responsibility.—Only a few Evangelicals have cared to take part in political activities, but the feeling is growing that if politics are to be cleaned up the good people of each community must take a hand in the process and that therefore Christians have here a duty to perform. In view of the fact that in Brazil only those vote who can pass an educational test, and in view of the additional fact that a larger per cent. of Evangelical church members can qualify than of the population at large, it seems possible for them to assert a wholesome influence in the politics of the country wholly out of proportion to their numerical strength. Means should be provided, however, for establishing the rights of those who are qualified to be electors but are denied the right because they cherish views contrary to that of the authorities in power.

The fact that elections are held on Sunday deters many Evangelicals from participating in them. Efforts are being made to have elections held on week days. In the meantime church members should be encouraged to vote.

3. *The Study of Community Problems by the Brazilian Churches.*

Strictly speaking, no study of the social problems of the community has been made by the Evangelical forces in Brazil. There even prevails a sentiment that social problems which do not affect the organization of the churches or the moral conduct of the individual members of the church, are altogether outside the field of Evangelical activities. Moreover, the Brazilian people are not very alive to social problems as such. Even some educated people are cocksure that there are no social problems to be faced. The lack of interest among the Evangelical forces in social problems is nothing more than a reflex of this general attitude. This, however, does not mean that Evangelicals are indifferent to social suffering. It is rather due to the fact that becoming a Christian usually means such a change in the life of a man that he is no longer a dependent. In Brazil, the Christian spirit of

service is a mark of genuine faith. In several crises caused by epidemics of unemployment, Christian workers and organizations have done wonderful work.

(a) *The attitude of religious leaders and workers.*—Notwithstanding the fact that some missionaries, native ministers and laymen believe in a "social gospel," it may safely be stated that the prevailing attitude among the leaders of the Evangelical forces is decidedly adverse to any social work carried on by the churches as a discharge of the great commission. Everywhere, both missionaries and native workers are found who oppose social service as an undue dissipation of sacred funds and of energy which ought to be invested in the preaching of the gospel. The attitude of the native congregations on this question reflects in some measure the attitude of the missionaries.

No official statement emanating from the mission Boards regarding the social mission of the Church is known on the field. The missionaries sometimes represent conflicting views, and each one, very humanly, takes it for granted that he represents the true attitude of his Board.

The fact that there are some hospitals established by the Evangelical churches does not mean the churches have in a real sense become conscious of their social mission. The principal purpose in establishing such institutions has been to provide for the needs of patients who would otherwise be dependent upon the nuns and priests who serve in the hospitals which belong to ancient Roman Catholic brotherhoods, and to give them greater comfort and cheaper treatment. The truth is that in Brazil, with the exception of two experiments carried on by institutional churches, the only organized program of social work as an expression of Christian consciousness is that of the Young Men's and the Young Women's Christian Associations.

(b) *The attitude of the community in regard to the church.*—To gauge the attitude of the community at large toward the Evangelical churches it must be recalled that Evangelical Christianity in Brazil is under the ban of the Roman Catholic Church, as the following official declaration indicates:

"Protestantism is a fruit of human pride in revolt against the authority of the Church; a monk and a nun, forgetting the holy vows of celibacy, were the originators of this revolt; kings and princes have patronized this movement to find a way of escaping from the sacramental ties of matrimony; the absence of images and religious symbols is a proof of atheism; missions are a business proposition, whose chief exploiters are the Bible Societies; missionaries are political agents who are working with a view to denationalize the people and pave the way for commercial and political interests of Anglo-Saxon nations."

Education, personal intercourse and travel are modifying in proportion to circumstances this general attitude. The official attitude of the government is one of absolute neutrality in religion. Religious liberty, the separation of church and state, civil marriages, the secularization of cemeteries and lay schools are guaranteed by the Constitution. No privileges are granted to any class or organition and the rights of the minorities are recognized. But the interpretation and enforcement of these laws depend on the character and personal attitude of the Executive, either in federal, state or municipal government.

Roman Catholicism being the religion of the majority of the inhabitants, the ordinary form of public honors to prominent citizens, either living or dead, is a high mass, celebrated very often at the expense of the national treasury. This practise is attacked by Evangelicals and by anti-clericals as a breach of the neutrality of the state. On the other hand, President Bernardes, government officials and diplomatic representatives attended the Evangelical memorial service to the late President Harding, the Minister of Foreign Affairs making the official address on the occasion.

Teachers and professional men, who know the work done by the Evangelical schools, exhibit an attitude of good will toward Evangelical Christianity as represented by the schools. The social influence of the schools is such that the fiercest attacks of the Roman Catholic clergy are aimed at them. The attitude of prominent members of the National Council of Education against granting of-

ficial recognition of diplomas issued by Mackenzie College was based on technicalities of law and on a conservative reaction against the introduction of new standards of educational evaluation of curricula rather than on religious bigotry.

Business men, through literature and personal interviews, frequently become interested in Christian work; and, when convinced that Evangelical work has a social value, gladly contribute to it. The best supporters of the work of the two Christian Associations are foreigners and business men who, having been abroad, know them and their work. The legislation which enforces Sunday closing of shops and factories has removed a barrier that shut off business men from the churches.

Labor organizations are usually rather opposed to Protestantism, either because they have been organized and developed under the leadership of men imbued with anarchistic ideas, or because they are created by Roman Catholic agencies. Moreover, saloons and cheap recreations attract the laborers on Sunday and obstruct the way of reaching the laboring classes, so that very little is being done to reach them as a class. No definite attempt can be alleged, except the establishment of a very attractive church building in Votorantim in the State of São Paulo, in the neighborhood of a large factory where many church members have abandoned agriculture to become weavers in the cotton mill.

As a class, especially when organized under the leadership of "advanced" social reformers, workingmen are a most difficult group to reach. But they welcome any work done by Christian agencies for their wives and children.

Soldiers and sailors, when under command of liberal officers, are easy to reach in the barracks. A large number of Christian young men are enlisted every year for one year's service. A good number of men in uniform may be seen in the churches established in military centers. The Naval Department of the Young Men's Christian Association in Rio is a favorite resort of sailors, being open only to the sailors.

There is a big opportunity for work among conscripts

for military service. But the Evangelical churches have not organized a system of information whereby pastors working in places where barracks are located may be notified promptly regarding the Evangelical young men who are there doing service. Thus many coming from Christian homes are left practically uncared for to drift among the temptations of new conditions of life.

Farm laborers have furnished a large part of the strength of the Evangelical churches in rural districts. Many of the churches, which are strongholds of Protestantism in the interior, are located on coffee plantations owned by Christians or in towns of agricultural regions, where on Sunday mornings a large number of people, walking, or on horseback, flock to the church to attend Sunday-school and worship.

(c) *The explanation of these attitudes and their improvement.*—To explain these attitudes one should take into account the general social conditions that everywhere prevail, caused, predominantly, by Roman Catholic influences. The effect of Roman Catholicism on the minds of the people tends (1) to kill private initiative by making the individual dependent for everything on the Church and on the government, and enforcing uniformity; (2) to produce an extreme individualism, because, as a result of the control of a central organization, the individual does not develop social, democratic cooperation and becomes incapacitated for team-work, tending to express himself in isolated individual action; (3) to make tradition and custom the directive principle in social life. These principles grow out of those insisted upon by the Roman Catholic Church: that outside the church there is no salvation, that the stamp of the true Church is uniformity and unity of government; that every one has to accept the Church's teaching or be lost; and that no action or idea is legitimate, unless approved by the powers that rule the Church. The large majority of Latin Americans being Roman Catholics, it is politically and religiously unpleasant to be identified with the minority.

Educational and religious workers in these republics have to create and develop the great social principles of democratic Christianity in order to produce a change of

attitude in public consciousness. The task is an enormous one, since even in the Evangelical churches a reaction is noticeable towards conservatism, routine and individualism.

These facts help to explain why the social gospel is generally considered a dangerous innovation. Sociology has only recently been introduced into the curricula of seminaries as a subject of study. No training school for social workers has been established, although recently the Young Men's Christian Association proposed the organization of a technical institute for secretaries. This would be the only school in Brazil where actual social work is offered in the curriculum.

Another great hindrance in enlisting the churches in this work is to be found in the discrimination between "religious" and "secular," as made in the Roman Catholic Church. Whatever is done by the clergy, in the church or according to a stated form of worship, is "religious"; everything else is "secular." When an Evangelical church is formed, this discrimination creeps in. Anything besides worship and prayer is not considered as religious, but as secular. Consequently, most of the Evangelical brethren in Brazil classify civic or social celebrations, recreations and educational work in general, as "secular," *i. e.*, as non-religious. Whenever they come into conflict with the schedule of church services or with the requirements for "church" work, they are deemed not only inconvenient, but even baneful. A typical illustration is afforded by the fact that the best woman's hospital in the country, founded by a lay society, was being equipped. A campaign for beds and bedding was afoot. Each bed, the best to be obtained, was to have a metal tablet affixed with the name of the donor. A suggestion was made to the local Ladies' Aid Society that this was a rare opportunity for service. After due consideration, the society decided that its obligations to the church were so pressing that it could not afford to contribute to a secular cause.

There is no reasonable hope of changing this attitude of the churches without a numerous ministry well prepared and wide awake to the opportunities and duties of

Christian social work. Some cooperation might be planned in the use of the equipment of the Young Men's Christian Association for the training of its secretaries for social work to enable the candidates for the ministry to have the best opportunity to equip themselves for church work.

The social enlargement of the work of the Evangelical churches involves a proper organization of church finances, a coordination of campaigns for funds and a sane scheme of training lay workers. These constitute an enormous task which challenges our best thought and earnest attention. Christian schools should feel their responsibility for the teaching of ethics as a means of Christianizing the social order. Missionary leaders should make it a definite object of their prayer and work. The efforts of all should be centralized at the seminaries to make them efficient training centers for an efficient modern ministry. The discussion of the social responsibilities of the Church should never involve a contrasting of the social and the evangelizing enterprises of the Church. Rather should we urge that life is a unity, that faith and conduct are inseparable; and that a new social order is the legitimate outcome of true evangelism.

III. The Report from the Chile Commission.

1. *The Ministry of the Church to the Community.*

(a) *Through the pulpit.*—The pulpit is of first importance in the ministry of the Church. It is the voice of the Church, the center of its life and activity. But the pulpit is what the minister makes it. It ought to reach the unsaved, to build Christian character, to stir a whole community to civic righteousness and to permeate all social and industrial institutions with Christian principles. To accomplish this the minister must be qualified by training, by intellectual capacity and by spiritual endowment to be a real leader and guide in the church and in the community.

A national pastor says: "Our pastors and their people are not wielding the public influence which they ought to have. They have not the leadership which

they ought to possess. They are not prominent in the intellectual life of the community. It is a pity that the Evangelical churches do not have workers better prepared intellectually."

There are other conditions which make the entering of the service of Christ difficult. The places of worship too often are small and very unattractive. The people who attend are mostly of the poor. Many hesitate to have their friends see them in such associations. To break with the dearest associations of the past and enter a service so humble requires great sacrifice. Nor is it easy for a strong self-respecting man to enter the ministry under conditions which seem to him unjust and humiliating, which deny him the freedom of other educated men, and consign him to poverty. The proper remedy for these conditions is not by any immediate change in social ideals and customs, but first by the appropriate attitude of the missionary and then by the provision of trained pulpit leadership.

From the missionary emanate the ideals of Christian life and service. He is the founder and guide of the infant churches. It is true also that the man in the pulpit must be thoroughly prepared. A course in theology, even a good one, is not sufficient. The minister who is to be a real leader should have a broad general education which will equip him with knowledge and give him a well trained mind.

(b) *Through church schools.*—The courses of study in the schools of theology need to be brought up to a high grade. In a country where the death rate is appalling, where alcoholism and social vices abound, where the laboring classes live under bad sanitary conditions, the minister needs to have special social understanding that he may lead in the removal of such conditions.

It is imperative that the churches shall furnish for their sons and daughters schools where the teaching and the teachers will aid in developing true Christian character. This work of the Church should, of course, welcome all others who desire to be under its influences. Schools, therefore, ought to be established in every community in connection with the Evangelical churches.

2. *The Relation of the Churches to Community Life.*

Little, indeed, has been done in relating church organizations with organizations in the community. The church membership has been small and composed chiefly of the laboring classes which in general do not have time or the facilities for entering community organizations. The young men of the well-to-do class, or those who are employed, do not care to have laborers enter their organizations. Furthermore, such organizations are chiefly social or recreational in nature, such as foot-ball clubs, boxing clubs, philharmonic societies, social clubs, labor federations, and organizations of like character. The spirit and influence of some of these organizations are such that many of the church members who have entered them have been turned away from Christ. The labor federations have many members with strong socialistic tendencies, who are opposed to all religion. In some of the organizations the chief diversions seem to be dancing, gambling or wine drinking. With few exceptions they are indiffirent or openly antagonistic to religion. In view of these conditions pastors and members have been little disposed to have any affiliations with such organizations.

As an adjunct to the work of such pastors one or more of the young women of each church should have special preparation for working socially, culturally, and spiritually among the young women of the church and community. Deaconess-nurses, properly trained and associated with the pastors, would have an entrance into the homes of the community.

3. *The Church Studying Its Community.*

(a) *The attitude of religious leaders.*—The older missionary organizations which have been working in Chile are to a considerable extent awake to the importance of the social mission of the Church, its opportunity and its responsibility. They have a sympathetic interest in the movements which tend toward social betterment, but believe that this betterment must come chiefly through the permeating of the social movements with the spirit of

Christ. As to the best way of realizing this much desired end there has been no organized movement or well studied plan.

(b) *The attitude of the community in general to the Church.*—The liberal elements in Chile, which, until recently, had a large majority in the government, looked with high favor upon the Evangelical churches and Evangelical schools. The same was true of the educators, professional and business men. They consider these churches and schools as strong moral forces, working for the uplift of the country.

There is, of course, a strong sectarian element in Chile which does not look with favor upon anything Evangelical. The more radical socialists and the I. W. W. element in the labor organizations are always hostile to any religious organization, looking upon it as an exploiter. The antagonism is partly due to a fear of the loss of partisans and prestige which may come from the labors of the Evangelical churches; and, in part, to entirely erroneous ideas concerning the teaching and work of the Evangelical churches. The remedy can come only by the dispelling of these erroneous ideas through good teaching and righteous living.

(c) *Community surveys.*—No cooperative surveys and but little individual work have been attempted, except what was done in connection with the Panama Congress and the later Regional Latin American Conferences. There seems hardly to be a call for other surveys at the present time in the actual development of the work of the churches.

4. *The Church Building a Community Program.*

(a) *Its outstanding needs.*—The outstanding needs are for greatly improved places of worship; a better prepared ministry and the training of colaborers; better educational facilities in Sunday-schools and day schools; better housing and recreational playgrounds for the children; the teaching of mothers how to care for themselves and for their children, so as to lower the extremely high death rate; united efforts with the government and with all other agencies to rescue the people from alcoholism and

social vices; and first, last and always, the regeneration of individuals.

(b) *The value of its various activities.*—The services of worship can, without doubt, be greatly improved. The missionary forces working together ought to be able to present to each community an Evangelical program which will reach and transform many persons. The visiting on the part of church members of members who are sick and the taking to them of money, delicacies, or things which may be needed; and the joining many together to labor on the different projects of the church, will foster a useful fellowship. The securing of adequate resources is a serious problem. Each church should have its own well organized financial plan, based on the principle that each member is a steward to administer, not his own, but that which God has placed in his hands, giving to the Lord for His work that which rightfully belongs to Him. When the Church renders valuable service to the public, uplifting the community by its moral influence, by the educational advantages which it offers and by its philanthropic and charitable institutions, the community, when wisely solicited, will usually help to furnish the funds which will maintain the institutions which render such services. No church which renders a good service to the community ought to hesitate to ask for cooperation, for many persons are glad to give it.

5. *The Projection of a Community Program in Each Important Center in South America.*

Such a program will develop in three stages of advance: (1) The churches should unitedly select a committee, made up of those who know the community and its needs, and have a fair idea of the resources which can be counted on, to prepare a well developed plan of community projects. (2) The churches should then secure the approval of these plans by their missionary Boards, so far as they may call for the cooperation of those organizations. (3) Then the program should be presented to the congregations and to the community in as attractive a way as possible. If a community sees that the churches are really

planning to do something worth while, a cordial cooperation is sure to be given.

IV. The Report from the Peru Commission.

1. *The Relation of the Church and the Community.*

The supreme end of the Church's existence in the world is that through her agency the prayer of Christ, "Thy Kingdom come," may be realized. All admit that the goal of the divine purpose in the world, whether that goal be reached suddenly by a cataclysm, or gradually by the leavening of human society with the gospel of Christ, is the establishment of an ideal order of human relationships. Such a goal can only be realized when two conditions are fulfilled: first, when the lives of men fulfil the divine ideal, and again, when the relations of men with their fellows fulfil the principle of Christ, "Thou shalt love thy neighbor as thyself." In other words, the Christian ideal includes both the redemption of individuals and the redemption of society.

If either of these aspects of the Christian ideal is overemphasized or neglected at the expense of the other, infinite harm will result. To limit the Christian ideal to individual regeneration tends inevitably to individualism. No sharp sense of social obligation is felt. The Christian is apt to regard human society as controlled by the devil rather than by God; and since he regards it as doomed to inevitable disaster, his attitude becomes one of absolute separation. Such a conception of the Christian ideal is, at the present time, more impossible than ever before, inasmuch as certain countries and a certain form of civilization are identified with Christianity in such a way that, if they fail to express the mind of Christ, the honor of Christ is tarnished in the eyes of countries and forms of civilization which members of the Christian Church are endeavoring to influence for Him. On the other hand, to interpret the Christian ideal simply as the development of a form of social organization in which evil is reduced to a minimum, is equally inadequate and dangerous. We can imagine the inauguration of such an ideal form of society at any given point of time, but if it

were based on anything less than redeemed lives, which were themselves microcosms of the new order, the latter would be of short duration. It might have the cold beauty and harmoniousness of a Greek statue, but would be unable to perpetuate itself. In other words, the only guarantee of permanency in social ideals consists in redeemed men and women who are the inspiring and self-producing causes of all the good that exists.

(a) *The ministry of the pulpit.*—Historically the voice of the pulpit has been one of the most potent in moulding the lives of men. It is so still in some countries; but in Peru, the pulpit is a spent force as regards moral and social influence in the community. In the most absolute sense "the oracles are dumb." The prestige of the Roman Catholic Church in Peru puts her ministers in a unique position to mould men and society for God and His Kingdom; but alas, according to the opinions of the most impartial, no message is ever heard from the pulpit which discusses the deepest problems of individual life or social relationships. The Evangelical churches in Peru are so insignificant and have so little prestige, that the voice of the Evangelical preacher rarely reverberates in the ears of the community as a whole, or even in the ears of a small section of that community. In Peru, and probably in South America as a whole, the public platform, without any of the accompaniments of worship, is destined in the coming years to be much more effective in influencing the community than the traditional pulpit, for the simple reason that the latter is taboo and little that is worth while can emanate from it, whether it be a Roman Catholic priest or an Evangelical pastor who speaks. The supreme need of the moment is for men to go out into the open and give to their fellows the message that Christ gave to them.

(b) *The church schools.*—In Peru there are in general three kinds of Evangelical schools, those for Indians, elementary schools in Lima and the provinces for whites or "mestizos," and secondary schools preparing students for university instruction. The Seventh Day Adventists have some seventy schools of the kind first mentioned around Lake Titicaca, and by means of these schools they have

been able to transform the community life of thousands of the Indians of that region. Their program furnishes a fine illustration of school influence upon community life.

(c) *The solution of community problems.*—The Evangelical Church in Peru has directly contributed to the solution of community problems along two main lines: (1) The Evangelical Union of South America owns a large farm in the vicinity of Cuzco in Southern Peru, strategically placed in a part of the country thickly populated by Indians. In addition to contributing to agricultural progress, not only in that particular region but in the country as a whole, the farm in question has exerted a profound influence upon the lives of innumerable Indians. Large numbers of these have received instruction in the elementary principles of successful farming, have been taught the elements of education and the evils of alcohol and the coca habit, and above all, have heard the story of the gospel of God's love.

Attached to the farm is a small orphanage and also a hospital. The work of the latter has been greatly handicapped, owing to the fact that it has been impossible for a missionary doctor to obtain the required license to practice in the country. The success of this farm makes it clear that the real solution of the vexed Indian problem in Peru lies in the organization of similar enterprises.

(2) Several Missions in Peru have developed medical work. In Cuzco and Arequipa the work of consecrated Christian nurses has been one of the principal factors in breaking down opposition to the gospel and in opening the way for the entrance of the Evangelical message to hearts and homes. Some years ago a public-spirited doctor in Lima who had a real respect for the Evangelical movement arranged with the head of one of the Missions for the coming of a number of trained nurses to take charge of some of the leading hospitals in the city and to found a school for the training of Peruvian nurses. For a number of years this school functioned with the greatest success; it seemed as if through its instrumentality the whole system of nursing in the country was to be transformed; but, unfortunately, ecclesiastical influence became too strong, and the work was broken up. In Cajamarca in Northern

Peru, and in Moyobamba in the far interior, Evangelical nurses are also at work.

In addition to these direct efforts at community service, individual members of the Evangelical churches have done much to promote the movements for temperance and social hygiene in the country. It may be said that, especially in the case of the National Temperance Society of Peru, its most active and dynamic members have belonged to Evangelical congregations. The League of Social Hygiene, which was founded last year, originated through the efforts of a traveling secretary of the Temperance Department of the Methodist Episcopal Church.

2. *The Church Studying Its Community.*

(a) *The attitude of religious leaders.*—The Evangelical forces in Peru are divided into two main groups: (a) those who believe that the Kingdom of God will be inaugurated suddenly by the supernatural appearance and intervention of Jesus Christ Himself, and (b) those who believe that the Kingdom will come and the millennium dawn through the gradual leavening of human society by the gospel of Christ. Then, too, the Evangelical congregations in Peru are composed of people who occupy a more or less humble position in the community, who, consequently, do not possess the necessary resources to initiate such forms of social service as are common in other places.

(b) *The attitude of the community leaders.*—In every large community there are two groups of religious interests: those related to the Roman Catholic Church, and those which relate to the Evangelical churches. It is very difficult to ascertain the genuine attitude of public men towards the Roman Catholic Church. It can, however, be said that very many government officials, business and professional men are upholders of the Roman Church; some from conviction, some for sentimental reasons, some for social and domestic reasons, and some as a matter of policy. Of lay educators the majority are probably opposed to the Church. This is also true of organized labor and of the majority of students.

On the other hand, to the vast majority of public men,

workmen and others in Peru the Evangelical church exists only in the fringe of consciousness. To the greater number of people in Lima the fact that there is an Evangelical community in their midst is practically unknown.

(c) *A community survey.*—So far, community surveys have been practically unknown in Lima. The only statistical survey that has ever been made dealt with the relation between infant mortality and housing conditions. The chief problems before the Evangelical Church as such, as regards community surveys, is to ensure that those who are connected with the several Evangelical churches should themselves realize the importance of some of the elementary laws of right living.

3. *Building the Church's Community Program.*

(a) *Outstanding needs.*—Some of the needs of the community to which the Church in Peru should address itself are these: temperance, reform, social purity, child welfare, district nursing, and popular education, especially of the Indians.

(b) *The services of worship.*—In the majority of cases the several parts of a typical Evangelical service in Peru do not contribute to an intelligent devotion to the ideals of the Kingdom. The sermons do not deal sufficiently with living and vital problems. They are generally hackneyed as to material and stereotyped in form. One of the crying needs of the hour is the revision of the hymnbook used in most Evangelical churches in Peru.

(c) *An evangelistic program.*—There is a large place for an Evangelical program in which preaching would have the chief place, and which, if necessary, suppressed all the elements of the "culto."

(d) *Social programs.*—The Evangelical Church in Peru is not at present in a position to carry on social or physical training activities to any extent. There is, however, a need for evening classes in which instruction in religion and general subjects can be given.

V. The Report from the Colombia Commission.

1. *The Church in the Community.*

Human relationships need to be redeemed in Colombia,

where a large proportion of the common people live out of wedlock. In some cases, this is because the persons live away from the centers and it is not easy to be married; again, it is because they have not been taught that it is wrong; and, in some cases, it is because the persons do not wish to be married.

(a) *The ministry of the pulpit.*—Through the pulpit a community can be stirred. Colombians are especially glad to hear good preaching in their own tongue. They appreciate any foreigner who has a good command of the language, but, even better, like to hear their own people speak.

One of the great needs of the church is to train up men of spiritual capacity who are also good speakers.

(b) *Organizations which reach the community.*—There is a great need of definite organizations which shall have a close relation to the community organizations, but as yet very little has been done along this line in Colombia. In nearly every Evangelical center the church members do something to help care for the sick and aged. But there is a great need for an orphanage, for day nursery work and for clinic work. In one of the small towns, not long since, the mother of a family of small children died. The father was in prison, and the children had to go to the prison to sleep with their father at night. Yet there has never been any move to start an Evangelical orphanage in Colombia.

The attitude of the pastors is friendly toward the social mission of the Church. One pastor is quite a physician for his community, often restoring to health those who have been very sick, there being no physician in that community. The community built a residence for him, which he made a community center.

The government officials generously protect Evangelicals, but in many parts they give no more recognition than they are obliged to give. The civil law allows marriages to take place, but in certain places the judge who carries out that law loses his position.

2. *The Relation of the Churches to Community Life.*

(a) *Attitude of officials.*—Some officials have been

ready to protect the sale of the Bible. Others have to be importuned for weeks, before they will give the needed protection.

(b) *Attitude of educators.*—The Colombian educators are in the main indifferent outwardly, for they dare not show any friendliness for fear of the hierarchy. The teachers must be Roman Catholics, at least outwardly; they must submit to the forms of the Church.

(c) *Attitude of business and professional men.*—Organized labor is only in its beginnings in Colombia. It is strongly sympathetic in regard to our work, but not actively interested.

(d) *The explanation of these attitudes.*—The attitude of these different classes is explained by the fact that the whole country of Colombia is largely under the dominion of the Roman Catholic Church, although certain parts of the country now show a breaking away from that influence.

(e) *Their improvement.*—These conditions are being improved. The reading of the Bible is having its effect. Visits, such as that made by Dr. W. E. Browning and Mr. W. R. Wheeler, cannot fail to improve relations; and, if prominent men who speak the Spanish fluently could give lectures, it would, without doubt, have a liberalizing influence on the whole community. The consistent, pure lives of those who are Protestants help a great deal. When the work in Dabeiba was still in its beginnings, a business man from another district who was in Dabeiba for a holiday, noted that certain business men watched the patriotic procession, but that they did not go afterwards to the saloons, nor were they present at the cock fights. He marvelled and asked why. He was sent to one of the leaders, whom he found reading his Bible. When he explained why he took no part in such things, the questioner bought a Bible and began to study for himself. He changed his own life and taught his family, so that when the missionary next visited that region, he found a little group waiting for him there. Another part of the work which improved the feeling toward the church is the clinical and baby welfare work that is conducted in two parts of Colombia.

No uses have been made of community surveys in Colombia. It would be extremely interesting if some survey could be planned and carried out.

3. *Building the Community Program.*

(a) *Its outstanding needs.*—The outstanding needs of the community to which the church in Colombia ministers are many. The first and greatest need, of course, is their *need of Christ.*

Even the most sincere Christians, when insufficiently trained, seem to have very little idea of true morality.

Better conditions for women and children. A very large proportion of the babies and small children die. The poor cannot obtain proper food for the little ones, nor do they know how to care for them. Think of feeding dried beans to babies of nine months, yet that is the common diet of thousands of little children, the beans not even being mashed. The women need to be trained for motherhood and the children need proper food and care.

Warfare on liquor and tobacco. The church needs to do more to destroy the liquor traffic and to lessen the use of tobacco. During the first years of the Protestant Church in Colombia, some of the members had to be reclaimed again and again. Even of late years some of those who have once been members have gone back through drink. Nearly every child is taught to smoke at an early age.

4. *Enrichment of Worship.*

Many people receive their first desire for better lives from the services of worship. Hymns, well sung, attract attention; and in the small towns the people often improvise music to words in the hymnal. A group of young ladies sang hymns a number of times in the Children's Hospital in Bogota and all, including the Sisters of Charity, were greatly pleased.

VI. The Report of the River Plate Commission.

This Commission included Presbyterian and Wesleyan clergymen, Association secretaries and an engineer member of the Church of England as chairman. It included a wide range of experience and age.

At the commencement of its work, the Commission was furnished with a copy of the Brazilian section of the report. Broadly speaking, each member affirmed his adhesion to the conclusions reached therein. The contribution from the River Plate region may seem more pessimistic in respect to the permanent results to be expected from Evangelical work in that region, if present methods are to continue.

The Commission has drawn on contributions from many nationalities and classes, including university professors and students.

1. *The Goal of the Church.*

The establishment of the Kingdom of God on earth is not very strongly taught or preached by the Evangelical churches in general, for that concept of a "Kingdom" is social and collective in its suggestiveness, while the schools of teaching that are most active in these countries turn their attention rather to the individual.

That this must be so is logically deductible from the "fruits," for there is no record of anything approaching a community survey in Argentine religious life. Hence teaching and preaching along social lines must have been either significantly non-effective, or practically non-existent, most probably the latter. The great educational work of the Morris Schools in Buenos Aires gathered increasing success from the moment that they became definitely philanthropic in their appeal for contributions. With the vast majority it is the *humanistic,* rather than the religious chord that vibrates in response to the appeal. Those who declare that Latin Americans "are just sick of theology" mean, at the bottom of their hearts, that the doctrinnaire preachers know nothing about the "Kingdom" doctrine.

2. *Some of the Problems It Faces.*

The use of alcohol. Attention might well be drawn to the disastrous effects which in the upper provinces of the Argentine Republic have attended the retailing of alcohol in the form of highly rectified spirits. Formerly these were obtainable only in considerable quan-

tities, but now they are within reach of the most insignificant traders.

Except amongst the laborers in the sugar plantations alcoholism does not, in Argentina and Uruguay, constitute so distressing a problem as in many other lands. The children who attend public schools grow into men who are little addicted to that vice. This is largely due to the excellence of the school teaching on temperance. The churches as a whole have not formed any collective conscience in respect to the use of alcohol, although the missionaries may come pledged to abstinence.

Gambling. Here is touched a very dark spot in River Plate sociology. It is one of the practises in which many Protestant churches show up better than the Roman Catholic Church, which not only does not discourage gambling, but at times actively promotes it, both in lotteries and racing. In the terrible evil of state lotteries her only complaint is in respect to what she considers the meagreness of her share of the plunder by a wrong division of the profits. Yet the criminal courts are constantly attesting that the terrible factor of juvenile delinquency is mainly attributable to petty larceny with the object of buying lottery tickets. None of the churches take any clear, definite stand against the evil. Members of Evangelical congregations not infrequently buy tickets in the lotteries.

Illiteracy. Argentina and Uruguay still have hosts of illiterates, but the subject is amply treated in the report on Education. Here it may be remarked that no Church fails to urge the need to end the evil.

Child Welfare and Personal and Domestic Hygiene. The Roman Catholic Church does a great work in all that refers to this. As fast as taxation resources allow, country towns are drained and sewered, and the hygienic standards are far higher than those prevailing amongst most European nations in country towns.

Civic Responsibility. It will be a great day when English speaking churches shall set an example to native Evangelical congregations in the matter of civic responsibility. It may be said that a man who lends no hand to improve civic conditions for himself and for his neighbor

has a right to grumble about a low standard of community life. Municipal franchises are equal for all, foreigner or native, without any sort of discrimination.

Prostitution. Commercialized and regulated prostitution is one of the greatest social evils of these countries. There is an extraordinary development to be registered. Whereas, formerly, the great bulk of the girl victims came from Europe, principally from Pommerania and Poland, today they are natives of these countries. Some sociological students attribute this fact to the prurience and sexual suggestiveness of the American film pictures. Films not permitted on public exhibitions in the United States are shown freely in this region. Through a very simple ruse, municipal approval is secured, and before a cumbrous legal machinery can be brought into action, the film has secured its profit and changed its "*local*" of exhibition. The Salvation Army has fought the cause of morality with much persistence, but has found little support. It is a matter which the League of Nations might well study as an auxiliary to its duties in connection with the White Slave trade.

3. *The Church Studying Its Community.*

No survey of social community needs has ever been made in the River Plate Republics. We agree to the Brazilian finding that to people in the lowest social circumstances, becoming a Christian works a miracle in many respects. The Spanish speaking Methodist community in Argentina consists of people who are anything but richly endowed with goods of this world. It promoted an Orphanage at Mercedes for seventy boys. But it turned out that the Church itself did not need it. Now the Supreme Court of the Nation has recognized the Mercedes Orphanage to be effectively equipped and in every way adequate to receive waifs and strays for whom the Ministry of Justice needs to find a home.

(a) *The attitude of Christian leaders.*—It cannot be pretended that in these countries any strongly pronounced Christian attitude, definitely sympathetic towards social community work, has as yet been adopted. Some synod and conference meetings have passed resolutions of

sympathy with the creed of the churches as adopted by the Federal Council of Churches of the United States and Canada, but in the main they have amounted to little more than platonic declarations. Nothing particular has happened.

It is experience that in such hospitals and nursing homes as are administered by nuns and priests, particularly those which are inland, the non-Roman patient has to endure much annoyance and minor persecution. The day has passed when a Protestant as such is refused admission and major treatment.

(b) *The attitude of the community.*—Possibly two per cent of the mass of population in the River Plate republics is reached by all the churches taken together in a way which actually touches their lives. Allowing that there be 1,600,000 families, and two million children, a five per cent. influence would require that there be 100,000 children in receipt of definite Christian teaching in connection with some church association. Those under Protestant influences are possibly 12,000, and they certainly aggregate more than one-eighth of the whole. In country districts, and over very large areas, not more than ten per cent of the children are even baptized into the Church, and the marriage factor (even of civil marriage) is very low. The authorities at Rome are under no illusion as to the conditions that prevail, but are in no situation to assist; for it is perfectly well known that they have no reserve of teaching staff on which to draw, except the product of the seminaries of Spain. The standard of education of these is itself so low that their help is practically valueless.

Under such circumstances one is tempted to think that the Church authorities, which decide that their organization should not work in Latin America in the Spanish tongue, because such action might savour of proselytizing, are insufficiently informed in respect to the conditions which really prevail in these countries.

Hardly less difficult to understand is the mental attitude of those clergy of the free churches who feel so embarrassed by the criticism launched at themselves and their work by the Roman Catholic workers. Sufficient reply to such criticism lies in the indication of the great mass of

unclaimed population, rapidly lapsing into a virile paganism, whose care would seem to be accounted to no one's charge,—a sufficient field for the vigorous efforts of many multiples of the existing workers of all schools combined.

Government officials do not oppose Evangelical work in their official capacity, whatsoever they may do privately. In every cause that comes to its attention, officialdom endeavors to appraise "fruits," and finding them desirable, considers they can only be the product of the right type of vine. The Argentine Government National Railways concede half passages to workers of non-Roman churches, exactly as to the Roman Catholics themselves.

(c) *The attitude of organized labor.*—Organized labor in the shape of trade unions is definitely antagonistic to religious work in every shape. On the other hand, a new political party, the "Union Popular," is endeavoring to organize the more intelligent elements amongst labor groups. During the past two years the Union has rendered welcome service in an unobtrusive manner, by speaking against unjustifiable strikes, while seeking to bring opposing interests and leaders together. In these movements the Evangelical churches cut no figure. They have developed no native sociologist capable of measuring the economics, psychics, or ethics of the matter at issue.

(d) *The Association's experiment.*—The Young Men's Christian Association has recently started an educational movement to develop leaders. Starting with young men with the B. A. degree, it has organized a four years' course of intensive study in science and humanities. An efficiency certificate at the end of the course will be required of every candidate for the Association secretaryship.

The efficiency of pastors would eventually benefit were the students at the seminaries affiliated with the Y. M. C. A. and Y. W. C. A. A pastor who was also a competent drill instructor and a chess player, would soon find his contacts with young life enormously increased—still more so if his wife were a worker in the Y. W. C. A.

Probably no young couple ever took possession of so unpromising a proposition as did Mr. and Mrs. S. A. Barnett when they were assigned to St. Jude's White-

chapel, London. A parish of eight thousand souls, a net work of vile courts and alleys, dens of doss houses and brothels, a humanity in whom it was hard to see "the likeness of the Divine." In the midst of it all stood St. Jude's Church and schools, both empty and unused. How such a centre was transformed into a great sun of spiritual life, inspiring scores of Settlements in England and in America; how Toynbee Hall was founded with its classes for instruction, in which 134 subjects were studied by over 200 adult working class pupils; how the slums round about were purchased and rebuilt as decent living homes for self-respecting people (all on a sole capital of a precious family heirloom, Mrs. Barnett's pearl necklace, which she sold for the purpose); how the prostitute girls were weaned to a new conception of life; are not all these things written, and a thousand others, in those two marvelous volumes, "Canon Barnett, His Life, Work, and Friends"? We suggest that the Montevideo conference should arrange for the translation of that work into Spanish and Portuguese.

4. *Building the Church's Community Program.*

The River Plate Commission would put a rather stronger emphasis, than does the Commission in Brazil, on the desirability of a survey undertaken by the Young Men's Christian Association in connection with the Bureau of Special Survey. People qualified to make such investigations are very rare in these communities. But the coordination of the data collected by the Association would be carried out by those experienced in such work, and its dissemination thence to interested parties would arouse no antagonisms.

(a) *Church activities and community needs.*—In the sense in which the word "Kingdom" is employed in the questionnaire, we cannot truthfully say that the average preaching in the Spanish-speaking Evangelical churches gives the Kingdom idea a central place in the Christian platform, although, of course, it is given expression. Nor is such teaching at all characteristic of the Roman Catholic pulpit in these countries.

One of the greatest needs is a hymnal of lyrics

written by Spaniards. Early Christianity, the days of the Reformation, and the Wesley movement in England, were accompanied by very cloudbursts of lyrical writing. Spanish evangelicalism so far has not produced original hymns, while the renditions into Spanish from other tongues are often unpoetic and mechanical. Truly Latin Evangelicals should pray for the gifts of poesy.

(b) *The evangelistic program.*—Union effort in community evangelization demands not only a better educated leadership among the national pastorates, but more enlightened congregations. It is easy to have a narrow range of vision. Patience, persistence and education are our remedies. Protestantism in Europe and North America and the Roman Church are far from being models as yet in regard to harmony or unity of Christian expression.

The reports from various portions of our field would seem to justify the Commission in declaring that much of the work of the various Evangelical organizations now laboring here is far from successful.

In an earlier section of this report is stressed the importance of work amongst children. It is true that no permanently efficient evangelistic work will be built up in these countries, unless it recognizes and fosters the sense of wonder, awe and reverence in the child mind.

Considering the youth of Latin America at the moment of its most generous impulses, the stage of initiation into college life, how are such to be drawn into association with any type of church activity! Hailing from homes which, in the great majority of instances, any sort of religious interest is held to be little worthy of the thought of an up-to-date man, or, in the best of cases, as appertaining to woman's sphere, and instructed through school life to standardize morality in terms of decency and safety, but in no sense to relate it to Christian ethics, he becomes as a finished product a polished gentleman indeed, but one certainly far below the standard for definiteness in theism of a good Jewish or Mohammedan student. In an up-to-date country town of 15,000 people only 300 children all told receive any sort of Sunday-school teaching. The Christian Bible, regarded chiefly as a curious

survival from ancient folk lore, would hardly come to a youth's notice as an eternally stable exposition of a final standard for character development.

How shall such a youth be drawn into any service in which the Christian Church is dominant or even prominent?

The right kind of teaching will have much influence here. During 1922-23 a series of lectures was given at the Young Men's Christian Association chiefly ranging round the thought of St. Paul and Tolstoy. They were attentively listened to by a group of young men, no one of whom would willingly enter the church. Recently one of these young men presented himself and said in substance: "Recently I inherited some family fortune. I have purchased such a property. It is at the disposal of ——— social work concerned in the reclamation of waifs and strays. The contract shall be for five years free of rent, with option at expiration for renewal at like terms." This very handsome donation, which admits housing some thirty boys under the most advantageous circumstances, by no means set the bounds to his liberality. This youth knew absolutely nothing about rites or rituals, but he does understand social service, as Rauschenbusch found it in St. Paul's teaching.

Will the society of these Latin American countries, where the races are in a crucible, respond to our call and accept Evangelical Christianity? So far as the adult generation is concerned, probably not. But a form of education is being devised and will shortly call for intensive multiplication, that will reach the hearts of multitudes of adolescents. The Cross of sacrifice, without which no Christianity can be built, will be found in the promotion of religious organizations which will struggle for the implantation in Latin America of an industrial system planned to avoid the errors which characterize that of the old world; for an organized industry, working cooperatively instead of competitively. Thus we shall be able to prove that the religious temperament can always yield the richest of fruits in all spheres of human activity.

(c) *The enrichment of worship.*—The enrichment of worship not only cultivates a spirit of catholicity, but con-

tributes to it. Such a temperament rejoices to summon to its aid in worship all likeminded souls from all countries, creeds and periods of time. Jesus of Nazareth had a loving mind toward all nobleness and looked for it everywhere. His worship might well draw upon all whose thinking constitutes the real accumulated treasure of humanity.

Equal is the case in regard to the text of prayers. The compilation of prayer through the ages, recently made by Senor Julio Navarro Monzo, yields abundant proof of the reward that attends diligent search by a reverent and sympathetic spirit.

In Evangelical Latin America, where the democratic spirit holds, even if it does not always exercise full sway over methods, it is much easier for the churches to be responsive to such enrichment than where they are subordinated to the inelastic rule of a time-honored ritual. Consultations between the pastors and the more gifted of their congregations, should render the exercise of worship enrichment relatively easy, provided the pastor's spirit be not cribb'd, cabin'd, and confin'd by a tradition which kills initiative.

The active cooperation of the congregation is most important towards success in securing helpful meetings. Responsive readings from the Psalter should be utilized. The more exalted of the Psalms may be chanted, using for preference the old Gregorian tones, the pointing of which lends itself particularly to the Spanish language. Congregational litanies are most useful. There is a modern litany which puts its emphasis on the needs and trials of today, which has been exquisitely translated into Spanish by Senor J. Navarro Monzo.

As to the sermon, is there any valid reason why a man who is not gifted as a preacher should use only sermons of his own composition? Why should such an one not be free to read some of the great sermons which have become a part of literature? Such a process would favor his own soul culture, while the congregations would be proportionately better instructed. It should not be supposed that one who is worthy of ordination to serve as a pastor is for that reason a natural preacher.

(d) *Church buildings.*—The consensus of opinion is absolute. From all sides of the country, all schools of thought, there is expression of one single judgment. No more tin buildings that might well serve as stables, no more disused grocery stores. The age of catacomb refugees has passed, and the place of worship must express its object, and be worthy of the cause. The style must be ecclesiastical, the building must have good acoustic properties, the minister must be visible to all, the preacher must be heard. The building should be well ventilated, without creating draughts; in the winter time it should be adequately warmed. Further in sub-tropical and warm-temperate zones, extremes of heat and cold must be provided against.

How can there be combined the ecclesiastical style proper to the house of Christian worship, and one that will equally satisfy the exigencies of the building science? One who travels to an Eastern Arabic town can pick out the mosque without referring to a guide book, for it is the architecture of the home, yet glorified, every feature of stonecraft, joinery, glasswork, elaborated a trifle more than similar accessories in the house of a social magnate, or in a building of public utility. Arabic social thought still adheres to a *style* in building, and the best is consecrated to worship.

VII. The Report from the Venezuelan Commission.

1. *The Church in the Community.*

The Evangelical churches in Venezuela are as yet in a position that at once reveals enormous difficulties and unfolds great possibilities and opportunities. The communities are as yet predominantly Roman Catholic all over the Republic. During the few years that evangelistic work has been done in Venezuela, the Roman Catholic clergy has done everything to prejudice the people against the Evangelical churches. This work has been in the form of a constant program, by means of the press, the pulpit, the confessional and personal work. The agencies are overwhelmingly abundant, and the results

have been in the most places a settled hostility toward the activities of the Evangelicals.

On the other hand, the agents of the Evangelical churches have been so comparatively few and the agencies and means at their disposal so scant, that such results as appear can only be attributed to the wonderful power of God working through these humble agencies.

(a) *The goal.*—Though the ultimate *goal* of the Church is the perfect establishment of the Kingdom of God on earth, it is necessary to keep in mind that this is to be accomplished through the regeneration of individual lives, without which no community can be permanently influenced by the church. When this is accomplished, human relationships also change, and a powerful influence is felt everywhere.

(b) *The agencies.*—(1) *The Bible.* The Scriptures are, beyond doubt, the most powerful agency in the hands of the church for influencing the community, and they have been very profusely circulated in Venezuela, having reached as much as 56,000 copies, including the Testaments and portions, in one year.

(2) *The pulpit.* This agency has as yet in Venezuela had but a very small influence on the community. There is perhaps no place where as much as one per cent. of the community gets within reach of the pulpit on Sunday. In a few instances large crowds have been attracted to special meetings. To make a better and more extensive use of this agency will be part of the future program of the churches.

(3) *The church school.* This agency has as yet barely touched the community as a whole. Nearly all the Evangelical schools are very small. There is only one school (Maracaibo) which has more than fifty pupils. Only a very small percentage of the pupils come from families not belonging to the churches. If the church schools can be improved and kept up to a standard that will command respect and attention, their influence on the community will soon greatly increase, provided that a strong spiritual influence, through the conversation, teaching and example of the teachers and the pupils from Evangelical families, is kept predominant. This direct influence will greatly

increase as soon as these schools have had time to send out into the community some of the pupils who have been trained in these institutions. The Sunday-schools, although comparatively small, are well organized and are doing a very good work. Practically all of the children of the church families attend regularly and many children from other homes also attend. Several of the churches conduct schools in sections where there are no church members and although there is much persecution there is considerable interest shown in them. There are twenty-seven schools with over 1,100 members enrolled, the largest have 116 pupils.

(4) *Church organizations.* Most of the churches, being still in their infancy, very few special organizations have as yet been set to work. Christian Endeavor Societies have been at work in some of the churches for some time and have been a good help. A few Evangelical Leagues have also been organized, doing good work. Barely a beginning has been made in organizing Ladies' Aid Societies. Just now a movement is under way to organize Evangelical Leagues in communities where there are no organized churches and no regular pastor.

Of other indirect social enterprises almost none have been undertaken. A *Liga Anti-Alcoholica* was organized some years ago in Maracaibo, largely influenced by the Evangelical church there, and the largest and most influential of the Evangelical papers, *La Estrella de la Manana* of Maracaibo, has for years carried on a very attractive propaganda against the liquor evil. This propaganda has at least drawn the attention of the community, has been widely copied by the secular press and has been favorably commented on by influential persons. Societies for founding small libraries have also been attempted in a few places; and if this work were pushed with more vigor, it would give splendid opportunities for influencing a larger part of the community.

2. *The Church Studying Its Community.*

(a) *The social mission of the churches* has barely been touched or considered in the Evangelical work in Venezuela, since the churches have not had the means or the

force to take care of the direct evangelical work. Very few, if any, of the missionaries, pastors or church members would be favorably disposed at present to give much thought to any direct social work, except what would prove an effective means in bringing more people directly under the influence of the gospel.

(b) *The attitude of the common people in general* would tend to be favorable toward Evangelical work, were it not for the constant propaganda of the Roman clergy. The majority of government officials have proved favorably disposed toward the Evangelical churches, in spite of the fact that certain fanatics do all in their power to create prejudice against the missionaries. Many educators recognize the value of the work of the Evangelical church. Business and professional leaders are also in many cases friendly disposed, but most of them fear that their business would suffer, if they should more openly favor the Evangelicals.

(c) *Their attitude; how improved?*—Chiefly by personal touch with individuals, and by carefully devising means of giving them first hand knowledge of what the churches are really doing.

(d) *Community surveys.*—So far almost no use has been made of these. It would be an interesting experiment to have a church thoroughly survey and tabulate all the families and individuals of its territory. The work might be done largely through the members. It should then be followed up by systematic visitation at regular intervals, noting the changes of attitude and the signs of the entrance of the gospel into hearts. This would give the church a chance to really know its territory and its people, would take the members out of their isolated position in the community, and would increase materially their interest in the people as a whole.

VIII. The Church and Public Opinion.

In all such problems as those considered in this report, it is well to keep in mind always the effects which church work is making on what may be called the general thought or the public opinion of a community. This public opinion may be all the more effective in shaping the conditions

under which a church does its work from the very fact that it is not openly expressed. It is like the atmosphere which effectively controls and determines the growth of organisms without at any particular moment creating a situation which is spectacular.

1. *The Influence of Suitable Buildings.*

One such influence in determining the general opinion of a community is the type of building in which a church worships. The location of the building may be such that very few people see it, or the building itself may be of such an architectural style that it runs counter to the tastes or standards of the community, or the building may be so restricted in its proportions or so poorly kept up, that it gives a bad impression to all passers by. Of course, no one favors the expenditure of missionary funds just for the sake of making an impression on the community. Sometimes church leaders have asked for large sums of money to be used in buildings in Oriental lands, but we would not favor this for Latin America, where money enough has already been spent on building enterprises by the Roman Catholic Church. Still there is no reason why a building should not be such as to make a favorable impression, or at least to prevent an unfavorable impression, no matter how limited the means of the contributors.

2. *The Influence of National Adaptation.*

The second influence in shaping the sentiment of a community is the power of the missionary to free himself from all prepossessions favorable to his own type of national life or culture. There has been, in the past few years, a very general recognition of the truth that Christianity in the United States, for example, is not to be identified too closely with the social institutions of the United States. Elsewhere in this report attention has been called to the threat of North American economic imperialism against the independence of Latin American peoples. It would be a hard task to identify capitalism in the United States with anything resembling essential Christianity. So with other forms of social organization. The social institutions of the United States are as good

and no better for their purpose than are the social institutions of Latin America for the purpose of Latin America. Of course, both in the United States and in Latin America the chief aim should be to set great human values on high as the ends toward which all institutional instruments should work. The missionary should not feel called upon to stand as a propagandist for the institutions of his own country, except where there is clearly a human value better reached through that institution. It is to be expected that missionaries going from one country to another will adapt themselves to the point of view of the peoples among whom they work. Phillips Brooks once said, of the duty of Christianity toward Japan, that it is the business of the Church to take Christ to Japan and leave Him there, allowing the Japanese to make their own institutional adjustments to the Christ Spirit.

This leads to a further reflection, namely, that with the Latin American peoples coming to a new national and racial sensitiveness the wise worker from abroad will substitute the idea of a fatherly contact with the people by that of a brotherly contact with them. In dealing with so-called backward peoples, such as those of Africa, it may be permissible for the missionary to assume a fatherly attitude toward those committed to his care. Such an attitude, however, will work untold harm in a Latin American community by prejudicing the general sentiment of the community against the work of the church. The missionary must not be deceived at this point. He may gather around himself a group of persons who look to him for the solution of all their difficulties, but he would thus make it impossible for his church to exert a positive influence for good upon the public opinion in the midst of which he has to live.

IX. The Individual Gospel and the Social Gospel.

Hardly any theme in religious discussion today is more confused and confusing than the contrasting of claims of the so-called individual and of the so-called social gospel. On the one hand, we have Christian workers declaiming that the old-time individualistic gospel is out-of-date, that after nineteen centuries of such a gospel the world is

almost a total loss, and that our immediate duty is to save society in its industrial, social, international and racial aspects. The upholder of the gospel for the individual retorts that no changes in social structure will avail, that what we need is a new emphasis on regeneration, which can only mean the regeneration of individuals.

These phases of gospel emphasis cannot be set over against each other in any such sharpness of contrast. There is no such thing as a society apart from the individual persons who compose that society. True, there have been thinkers who have taught the existence of a super-personality embodied in a church, or a state, or in an era, but such thinkers have difficulty in showing what that personality is apart from the actual persons in society. They usually come down in the end to the statement of an ideal, or to some figurative or artificial entity, like a legal creation. There is no society apart from the people that compose it, except in thought. We must concede to the individualist that without individuals there would be no society.

But along with this concession goes another equally far-reaching, namely, that without society there would be no individuals, at least no individuals worth saving. For we realize ourselves as individuals only in our relation to society. Any valid thinking has to be in terms of speech, and speech is preeminently a social creation. Take an individual baby and abandon it on an island. Let us work one of the miracles which we can so easily perform in the realms of fancy, and assume that in some way the baby can get food and shelter without the help of any human being. No matter how adequate the physical supply of food and shelter might have been, yet at the end of ten years the child would hardly be a human being at all, except in body. It is society that brings men to true individual distinctness.

If, then, the individual means nothing apart from society, and if society means nothing apart from individuals, what is all the debate about? It is largely a matter of difference of emphasis. The individualist identifies gospel duties with the round of obligations to which he has been accustomed. So far as the moral life is concerned,

the individualist would surely concede the binding nature of the Ten Commandments, but the injunction against murder, stealing, adultery, false witness, covetousness, sabbath breaking, dishonor of parents are all social.

Part of the difficulty here comes about through the proneness of the pleader for the social gospel to overlook the inner nature of religious experience. This pleader is so anxious to get something done that he lays constant stress on better housing conditions, better lighted streets, better working surroundings, better wages. He need not be surprised if his individualistic brother thinks that social service is outer and not inner.

We all need to remember that true religion is of the spirit. The redemption of society means that society must be born again, that it must undergo a change of heart. The streams of public opinion must be cleansed and kept clean. A religious leader said some time ago that what the world needs is to get men soundly converted, to get them to give their hearts to God. After that, he said, it is merely a matter of educating them to act differently in realms which they have thought of as having no relation to moral issue. Nothing could be farther from the mark. A man may be converted in the personal purposes of his life, and yet be positively selfish in politics, social life, or business. He needs not only education, but further conversion and sanctification. His error is more than an error of judgment. He has not yet the right spirit. He needs to be born again into a new social spirit. Instead, then, of saying that the religious life is one of outward external works, we all need to remind ourselves that religion is always of the inner spirit. The social gospel ought to aim at bringing more and more of our relationships under the sway of the religious motive.

The social gospel, then, must work toward the inner spirit. On the other hand, the individualist must remember that before we can touch the inner spirit of multitudes of men, we must change those outer conditions to which the social thinker is always calling attention. Minimize the environment all we please, the fact remains that until the outside of some lives is changed there is not much chance to get at the inside. There is flat contradiction

between the ideals of the gospel and the conditions under which multitudes of men live, and that contradiction closes the minds of men to the gospel. It is easy to sneer at the social gospel and to say it is interested only in the physical side of men's lives. Since when did the relief of physical hunger cease to be in itself a worthy motive for service? Still, the worker is not aiming at the relief of human beings as suffering animals, but at their relief as persons. The two conceptions must be kept together. It is not enough to say that after all our talk about bringing the kingdom of heaven into society, our problem would be solved if we could just get everybody converted. It would not be solved unless the conversion were to include the conversion of men in all their social activities. To convert all men and leave them without an enlarged and enlarging idea of social obligations might make the world worse.

With every entrance into an enlarging sphere of Christian activity the individual becomes better, and becoming better is another name for enlarged salvation. We talk of individual piety as a deepening stream of personal experience. Let us not forget that we cannot have deepening streams without widening watersheds.

The more extensive the salvation of the social order the more intensive the personal piety. In the old time service the wider the work of grace throughout the community the more markedly and intensely personal became the conversions. In fine, the mighty revival campaigns have always meant the utilization of social feeling for the intensification of conviction and repentance in individual hearts. The individual never will get his full chance till all the social forces make for religion. If the individualist will be more extensive in his outreach, and the preacher of the social gospel more intensive in his application, the whole problem will be on the way to solution.

X. Latin American Feeling as to Some Policies of the United States.

It would be useless to attempt any serious study of the success of missionary enterprise in Latin America without

taking account of the feeling of vast numbers of Latin Americans toward what they conceive to be the political and economic aims of the United States. It is no doubt true that the vast mass of the population of the United States are entirely friendly in their feeling toward all Latin American countries. The "plain man," "the man in the street," has no sympathy with any movement looking toward any sort of conquest of the nations to the south of us. Anyone, however, who is familiar with discussions of the relations between the United States and Latin America is aware of the widespread feeling that the ultimate outcome of America's present policies will be a practical predominance of the United States in all Latin American affairs. Mr. H. H. Powers, in "America Among the Nations," speaks as follows:

"It is difficult to follow the expansion of America in the Caribbean without feeling that it will go farther. Utter recklessness and incompetency have characterized the management of every one of these pseudo-states which the preoccupations of the real nations have temporarily abandoned to independence. It was a matter of chance which one of the dancers should first pay the piper, but all have danced and all must pay. To the independence party Central America is its own little world. To the imperialistic party it is but a pawn on the mighty chessboard of world empire. The United States plays the vaster game, must play it and play it well, for the stake is its existence. We have learned subtler ways of winning, more varied ways of ruling. Never was our frontier more alive than it is today. Not one American in a hundred realizes that we have a protectorate over Haiti and that our control is creeping out through all these southern seas. If he knew, his only reaction would probably be a slightly increased complacency. The door is thus opened wide for a government, embarrassed by the mischievous irresponsibility of these petty-believe states, to take refuge in an ever-broadening imperialism."[1]

As an illustration of the feeling caused by utterances

[1] H. H. Powers, *America among the Nations.*

such as that of Mr. Powers we quote as follows from a well-known Argentine professor, Dr. A. Abeledo:

"As is well known up until the present whenever reference is made to closer relations between the two Americas the intensification of economic relations between them is the usual method advocated. This attitude, in which many eminent personalities have taken part, has not been able to accomplish the desired results. It is certainly true that in Latin America the conviction seems to have grown largely that the egotistic motive is the one that guides the United States in its relations with these countries, and the materialistic conception of the North American civilization has been more largely confirmed in recent time. The current of sympathy toward his country which Wilson succeeded in arousing during the war and which caused Ricardo Rojas to say that 'the legend of a ruddy and cannibalistic Yankee had disappeared and that the United States was displaying a magnificent spirit' has gradually disappeared. For people in general once again the North American civilization is considered as barbaric and automatically moved only by a utilitarian objective. We would even venture to say, at least in reference to Argentina, that she finds herself further removed from the United States today than she was in the sixth and seventh decade of the past century. At that time, at least, our people were influenced by the fervid enthusiasm for North American democracy, felt by Sarmiento and Alberdi. Certainly with France and England, the United States had captured our sympathy. Today this has all been modified. While France continues captivating us by the excellencies of her literature, and Great Britain continues attracting our thinkers as the country of free institutions and good political sense, the United States presents herself to us as principally concerned in the conquest of our markets."

In the face of comments on the Latin American situation, like that of Mr. Powers on the one hand and of Dr. Abeledo on the other, it would be folly not to recognize the obstacle to foreign missionary work in Latin America created by the real or supposed policies of the United States toward her neighbors to the south. The facts

themselves are rather embarrassing, with or without explanation. The seizure of Panama by President Roosevelt, the taking over of Santo Domingo's custom-houses to ensure the payment of debts to foreign creditors, the actual occupation of Santo Domingo by United States troops, the practical conquest of Hayti by United States marines, the seizure of Vera Cruz by the United States Navy in 1914, the punitive expedition into Mexico under General Pershing in 1916,—these are facts open before all the world.

We who know the United States are thoroughly clear in our own minds that the people of our country have no hostile designs against any Latin American nation. The ordinary citizen will say that no better proof of good faith on the part of the United States toward Mexico could be asked for than the willingness of the United States to withdraw from Vera Cruz,—or at least to cease plans of conquest, as soon as the "A B C Powers" offered to act as mediators. He will say also that the Pershing punitive raid was justified at least as a step toward putting an end to border outrages which had become intolerable. He will ask also if Santo Domingo and Hayti are not now better off than they were before the United States took hold. As for Panama, the "plain man" will pronounce it absolutely unthinkable that an imperative world-need for a highway between seas should be held up indefinitely to meet the financial demands of a nation whose claims were shadowy to say the least. Moreover, the Monroe doctrine has been part of our established policy for over one hundred years. "Where would we have been now," asks the plain man, "if Germany had actually possessed colonies and naval bases in South America at the outbreak of the world war?"

All of this is advanced by the ordinary American citizen in entire good faith. The overwhelming mass of American citizens have not the slightest desire to deal unfairly with Latin America's sovereignty or material possessions. Yet all through the speech of the citizen of the United States is likely to run an assumption of superiority based on physical force. Our words suggest a hint of self-righteousness, because we have kept hands off as long as

we have. Our assumption of material superiority is matched by assumptions of cultural superiority on the part of the Latin American people,—and these two assumptions possess immense powers of deepening the abysses of misunderstanding between peoples. Back of all this lie, of course, the relations between the financial interests of the two types of peoples,—but it is not necessary to resort to a catalogue of the advances of United States capital in Latin American lands to account for the obstacles placed in the way of the North American missionary by national and racial suspicion. Granting that capitalists have gone into the southern lands after invitations and guarantees by those lands themselves, and that they for the most part act within legal rights, granting that our national policy has come out of the need of dealing with urgent concrete situations as these have arisen, without thought of imperialistic conquest, granting that the public opinion of the United States is friendly to Latin America, still enough has happened in diplomacy and finance and other forms of international contact to make the Latin American suspicious of almost everything that comes out of North America. We would be blind if we failed to see the seriousness of the problem thus created for the missionary.

XI. The Secret of the Slow Progress of Evangelical Work.

The material of this chapter was contributed by a professor in a Latin American university.

Religion, as such, does not influence, and I doubt that it ever has seriously interested, the lives of the Latin American peoples. So-called believers never could see in religion other than rites and ceremonies; unbelievers nothing better than superstition. Consequently, religion has never furnished to the first named any efficient control of conduct; nor, to the second, any matter worthy of serious attention. Hence it is that the expressions of religious fidelity, which now and again appear on the pages of our histories, either have no real significance, are children of a false historical interpretation, or respond to the desire to favor the continuance of certain practices which,

in spite of everything to be said against them, are deemed useful for the weaker vessels of society, *i. e.,* for women and children. Thus Quiroga could inscribe "Religion" on his war banners, but not therefore was he any the less one of the most sinister figures in the anarchic period of our history. And Belgrano, illustrious and virtuous patriot, who is always classed amongst sincere Catholics, in the highlands of Peru, while making mock of the infantile religious superstitions of the masses, did not any the less fail to make effort to placate them, delivering the flag he himself had created to the custody of the Virgin.

1. *Reasons for the Lack of Religious Feeling in South America.*

Why may it be that religion has so small an influence on the peoples of these countries? Why have they never taken it seriously? These are more than serious questions. To answer them adequately requires an amount of attention, not at present available. The following factors, however, may deserve consideration.

(a) *Our Græco-Roman antecedents on religious matters.*—These were profoundly formalistic and widely separated from the God concept.

(b) *The psychology of the Spanish people which we have inherited.*—This is a psychology which was shapen or misshapen through the eight centuries of a death struggle with Islam. That struggle, which made the Cross the indiscussible and incontrovertible symbol of national unity in Spain through the middle ages, suppressed all religious speculations, petrifying and perverting Christianity, making of it more a matter of politics than of religion, more an emblem of war than of peace.

(c) *The military conquest of South America.*—Say of this what one will, and postulate the exceptions that one may, it was fundamentally encouraged and sustained by material motives.

(d) *Popular indifference.*—Our cosmopolitanism, which has confounded all races and religions, has inevitably obliged us to an absolute toleration, which has developed in its finality to an equally absolute indifference.

(e) *Our condition as a people in embryo.*—This

has driven universal preoccupation to the field of utilitarianism.

The two ultimate factors might have been overcome, had any potent spiritual factors been riveted to our soil, as in the case of the United States of America. Since none such existed, these factors have only accentuated the evil.

In view of these reasons it is open to affirmation that, rather than Protestantism, it is Roman Catholicism which has reason to complain of the small favor with which it is viewed. Not long since, Monsignore Baudrillat, in a public lecture delivered in Paris, expounding his impressions gathered in Argentina, emphasized the religious coldness that he found here. Recently a phrase has been attributed to Doctor Alvear, (the Argentine President) which I consider of absolute precision, "I have become acquainted with Catholics in France, but I have never met a single Catholic in Argentina."

2. *Regarded as Essentially Anglo-Saxon.*

In the minds of many, Protestantism is something genuinely Anglo-Saxon. To Protestantize is to make Anglo-Saxon. My father, who was a pastor in the provinces, was called the "English curate." In respect to myself, many of my old friends who profess themselves astonished at my purely Spanish descent, would say, "But was not your father an Englishman?"

Protestantism is held to be cold and hostile to art. Frequently such a judgment falls from the lips of intellectual people. There are those who think that Protestantism is a sort of accretion builded into Christianity, or rather into Catholicism, which for such people is the same thing. Good or bad, Catholicism, in their opinion, is on the right line of continuation from Christ. St. Paul, St. Augustine and other Fathers of the Church are Catholics.

3. *The Errors of the Churches in Their Work.*

(a) *Lack of instruction in the pastorate.*—The churches laid themselves out to open Evangelical centers in all the country, before a sufficient staff had been developed to

direct them. To this must be attributed the stand-off attitude of thousands of men and women, who, as children, went to Sunday-schools. When such entered national schools and colleges, that is to say, when they came up against great philosophical and sociological problems, they soon found that their mental position could not be reconciled with the teaching of the pastors, and that these latter could not satisfy their new vision. They parted company. Hence, the present congregations which constitute the Evangelical churches, are in a great majority, uneducated and lacking in social importance.

(b) *Lack of appreciation for the national evangelist.*—Not infrequently the national evangelist has been treated as an inferior by his foreign colleague. The latter has not always been able to throw off the prejudices of racial, national, and cultural superiority. He has dubbed the native pastor "brother"; but, frequently, as the vulgar phrase has it, "whilst staring over his shoulder." The foreign evangelist has reserved the best posts for himself; has generally stationed himself nearest the centres of greatest resources, where life is pleasanter, and less exposed to privations; he has, generally speaking, enjoyed fair salaries, while the native "brother" has little less than begged his bread, and resigned himself to leaving his children practically unschooled. It is quite feasible to explain these matters to a human judgment; but the fact remains that, under such circumstances, the native pastor, who as a matter of fact is the better prepared to reach the soul of the people, necessarily has to see the efficiency of his labor impaired.

(c) *Lack of efficiency in the great diffusion of the Bible.*—The ample diffusion of the Bible which now goes forward in this country, responds to no true wish to possess it that is felt by the masses. In a very considerable degree this wide distribution is attributable to the following reasons:

(1) Groups of colporters are engaged in offering it, day by day and house by house, an advantage possessed by no other book.

(2) It is sold at a very low price.

(3) It satisfies motives of curiosity.

(4) Many people think that in buying the book they are aiding men and institutions which are working sincerely for social welfare. Consequently, rather than figures concerning books sold, statistics of the work really achieved in favor of public morality and attributable to the Bible are to be desired.

I recall an instance of how misleading it is to formulate conjectures concerning the influence of the Bible based on the number of copies sold, or on the classification of the people who have bought them. I was a law student at La Plata. One day a Bible colporter presented himself at the university, offering books for next to nothing to the students, who hastened to purchase them. In no single instance was there an eagerness to possess a copy; every one ridiculed the Book. Some amused themselves with the stories of Genesis; others sought the Song of Songs; yet others searched for sexual allusions; the more moderate sought in the writings of Moses the antecedents of Hebrew law. These were the facts, and they certainly present no basis for satisfaction. I do not think our people are in any condition to understand the Bible, nor to be profoundly moved by it. They lack the necessary preparation. They have not witnessed the marvellous results which the Bible is producing, and has produced, among some other peoples. For those who do have some understanding, the Bible is a compendium of superstitions, non-existent, and in out-and-out opposition to science. There is not even that respect for it which is felt for the Iliad and the Odyssey, in spite of the fact that these poems include all types of myths.

The day must surely arrive in which Bible Societies, which work so unselfishly amongst us, and for which I personally have the most profound respect, will understand: (1) That, what should be spread as widely as possible are the Psalms, the Gospels, and some of the Epistles, but not the greater proportion of the books of the Old Testament, nor some of the New, such as the Apocalypse. If these books present difficulties to the mind of the believer, we may imagine the effect that may be produced on the mind of the non-believer; and (2) That neither the Bible in general nor any portion of it should

be put in the hands of the masses without pertinent annotations. Nor should these, except in respect to geographical or historical facts, be given the characteristics of authoritative definitions.

4. *The Special Needs of the Evangelical Movement.*

(a) *Preach, before all and above all, Christ.*—Specialize around His person, life, and teachings. The rest of it should come, and will come, as something supplemental. No dogmatism, nor things contrary to reason. God gave us reasoning power, and no one should pretend to make us believe things which are contrary to the gift.

(b) *Intensify social service.*—Let it help life to be in accordance with Christian ideals. Show the peoples in what Christianity consists, awaken in all the desire to collaborate in the work.

5. *The Understanding of the Work.*

We have noted the great difficulties which oppose themselves to the development of religious activity. We are not so pessimistic but we can believe that in spite of every obstruction, the work can be carried forward, but it must be on another than the present basis. Precisely because the difficulties are great the work will be slow: It is necessary to admit that conditions will not change much between the evening and the morning. It must be understood that the Christianizing of the people, which carries the weight of many non-Christian influences, and which has never had the opportunity to contemplate the true fruits of Christianity, is a work of time and perseverance. Finally it is necessary to understand that all Evangelical work must take account of the psychology of the peoples of these countries, avoiding the service to them of Christian varieties from the same dish as to Anglo-Saxons, who have centuries of powerful evangelistic teaching to their credit, and who inherit from the old Germanic races that religious spirituality which Tacitus discerned in them two thousand years since.

XII. Twelve Conclusions Regarding the Development of Christian Work in the Future.

Excerpts from remarks on the questionnaire made by an unattached Christian worker.

The Montevideo Congress might wisely consider the following conclusions, which represent many years of study:

(1) The Roman Catholic Church, which is the Christian organization which from the commencement has had the care of these Latin American countries, doubtless had not in its mind the embracingly social duty which is implicit in the ideal of the Kingdom of God. Neither did the Church of the Reformers conceive this, for it is a modern ideal, the fruitage of the studies due to the progressive discovery of the spirit which animated primitive Christianity.

(2) Nevertheless, the Roman Catholic Church in Latin America has done a very appreciable work in the sense of forming the character of the creole populations, especially by means of its teaching establishments, its moral influence being particularly appreciable among women.

(3) The Roman Catholic Church has labored in favor of the civilization and Christianization of the wild peoples (primitive races) and of the imported Negroes, although, in countries such as Peru and Bolivia, the civilizing work has been precarious, and, even today, leaves much to be desired.

(4) In these latter days, the Catholic Church has taken on a social outlook. It produced, in the last century, such men as Lamennais, Graty and Pope Leo XIII. In Argentina, as in Chile, this tendency is opening a path today with men such as Edwards, de Andrea, Francheschi, etc.

From a recognition of these four points, the organizations affiliated with the Committee on Cooperation in Latin America, if they really desire to cooperate, should be able to deduce that the best chance of advancing Christianity in these countries, will be found in assisting to intensify the sociological drift of the Roman Catholic Church, which is the spiritual power of the greatest traditional prestige at work in these countries.

Such a work of real cooperation can be carried out in

Latin America aided by Latin Americans. Specifically it may be covered by the following suggestions:

(1) *It would imply an intensification of the splendid educational work which is being carried on* by such institutions as Colegio Americano in Buenos Aires, Crandon Institute in Montevideo, the Anglo-Peruvian College in Lima, the Santiago College and Instituto Ingles of the capital of Chile, Mackenzie College in Sao Paulo, the Baptist College for girls of the same city, etc.

These great educational centers might carry out an important work of cooperation and Christianization were all to follow the judgment expressed by the Bible professor of Granbery College of Juiz de Fora—a veritable saint: "I do not teach Methodism here, I teach sacred history and Christianity." Or note the statement of the director of the girls' school in Concepcion: "We make no sectarian propaganda, we never attack a dogma of the Church (R. C.), but we try to form a strong Christian character in these girls, so that through knowledge of the life and teaching of Christ, they, when they shall become women, may become the Christian women in their own Church, and in the circle in which they live."

(2) *It would imply a similar emphasis on the work of both the Men's and Women's Christian Associations.* The last pamphlet published by The Continental Board, entitled "The Young Men's Christian Association and Religion," states clearly their purpose to bring home to the membership the duty of cultivating the inner life, of forming character, of developing spiritual strength. It also states their aim of rendering each member an efficient member of the community with an unselfish spirit.

(3) *It would mean a multiplication and intensification of Christian work in favor of abandoned and delinquent children.* Not only should these precious reserves of the future be enabled to become men and women endowed with the social Christian spirit, but through them, at the same time, should be demonstrated the interest which ought to characterize Christian people in respect to the most sacred rights of the human individual.

(4) *It would mean endeavor to establish in Latin America a great student movement.* This could be affili-

ated to the World Student Christian Federation. This movement, matching the admirable work of the British Student movement, might encourage religious studies, Biblical criticism and the analysis of sociological problems; and linking up studious youth in works of social activity, the betterment of political habits, and in gatherings for international concord.

(5) *It would call for an intensification in Latin America of the work of the Sunday-schools.* These should often be held elsewhere than in the church buildings, in schools or private houses, so as to clearly establish the principle that they are not to be centers of sectarian propaganda, but rather distributing agencies for the diffusion of a knowledge of the gospel. Special programs of instruction prepared with the collaboration of Latin Americans for the Latin American schools will be advisable.

(6) *It would implant in Latin America the adult school of Great Britain.* Its methods of high grade religious education by means of lay conferences and, in general, its schemes for diffusing religious instruction among the people are valuable. At the same time it will be necessary to guard against the position of some of the Evangelical workers in South America, who, while fighting the Roman Catholics bitterly, consider as friends, and even as allies, those spiritualists and theosophists who, by their preaching are undermining the very foundations of Christianity.

(7) *It will mean intensifying our support to all institutions destined to promote moral and unselfish work.* Some of these are the anti-alcohol league, the anti-white slave trade league, the International Red Cross, the international work for the protection of children, the boy scout movement, the girl guide movement, the camp-fire girls, the Christian Associations. We should see to it that the boy scout movement does not acquire, or, in so far as it has acquired, shall throw off any military character, and that none of these institutions becomes the tool of any coterie, whether Catholic or Protestant, but that they each shall serve as a bond or lien holding together all the unselfish elements of any community.

(8) *It will mean giving all kinds of support to the League of Nations.* All initiatives which tend to foster

the gathering together of peoples in friendly relationships, and to drive out of national and international usages all that promotes the settlement of differences between peoples by the arbitrament of war should be encouraged.

(9) *It means the intensification of all Christian work already established along national lines.* The civilization and betterment of the native races, and the creation of new efforts of a practical and pan-Christian character should be earnestly pushed both as incentives to unselfish initiative in this direction, and as models of the way in which such enterprises should be run, whether by Catholic or lay missioners.

(10) *It means the stimulation of all efforts directed to the bringing together of the different classes in society and the betterment of the hygienic and cultural conditions of the proletariat.* Social settlements of non-denominational but Christian type should be established in the larger cities, so that all kinds of encouragement may be given to such as are already submerged, as for example the " Sociedad Luz " of Buenos Aires.

(11) It means the stimulation of *the publication of such books* as shall serve to give a modern Christian orientation to the Latin American public on matters social, political and international, to help it in the cultivation of the inner life, in the study of religious history, and of the life and teachings of Jesus, in the cultivation of right feeling, etc. Such literature can be produced by the translation of selected British, French and North American works, such as Wagner, Secretan, Monod, Glover, Gore, Fosdick, etc., but, better still, directly by Latin American pens.

(12) And, finally, it means the *creation of groups of religious fraternities,* less restricted than churches, permitting the admission of such Catholics as may wish to deepen their religious life among likeminded people, yet in a form not incompatible with their own Church loyalty. These should also have room for those who have sympathy with Christian ideals, but are not ready to ally themselves to any of the existing churches. Such groups of religious fraternities, whose number might be unlimited, need not be uniform in their characteristics. Each group being of a limited membership, of identical tastes and

standards, would present the showing and adopt the customs, which its membership might determine. While some might lean to the mystical and spiritual, others would develop an educational emphasis. The organization of the Society of Friends or the Quakers might serve as a model for these organizations. They could represent as a group of organizations such varied points of view that a Catholic might not feel uncomfortable in one, while a deist might belong to another, always provided that each was sincere in his desire to cultivate the life of the spirit aided by the contact and warmth of other souls conscious of a similar desire.

For the development of each and every one of these twelve important suggestions, laymen should be responsible. This is very important, for we must recognize that while the Roman Church in South America represents a spiritual power with traditional prestige, which should be used for good purposes, yet, at any rate in the great cities, the mass of people are separating from the Roman Church in an ever-increasing scale. The future definitely belongs to the laity, and not to any church as such.

One has to agree with Solomon Reinach when he says: "The history of humanity is progressively laical." But we must provide that this emphasis upon the laity shall not become a tendency toward materialism. Socialism, pacifism, internationalism, and the other five characteristics of the modern spirit, these visible proofs that Christianity is becoming flesh and dwelling among us—all these are true manifestations of the Spirit of Christ as it is illumining the minds of the lay leaders of society. They afford a promise of the day which is dawning, when all society will give itself to the promotion of righteousness.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Bishop Francis J. McConnell, D.D., of Pittsburgh, Pennsylvania.

This Report, as will be noted by its readers, proceeds by areas rather than by themes or problems. It may fruitfully be reviewed from the point of view of its dominant ideas.

1. We must consider the proper relations of the church to the community of which it is a part. The goal of every church is the regeneration of individual lives and the redemption of human relationships. In these tasks the pulpit is of the first importance. Every pastor must, by qualifications and training, be made a real leader who can guide both in the church and in the community. It is a great drawback to Evangelical church life that so few of our South American pastors possess this kind of leadership. They have not had a sufficiently thorough training in most cases and are not making their influence felt in communities, as we sometimes think that it should be felt. Every Evangelical church should establish a school in close connection with it, wherever such schools are needed. The various organizations within the churches should always have some outside interest. When they have no definite relations to community organizations or to the every day life of the people, they are of very small value.

2. The Church should study its community. It is very important that it should do this. How can a church discover its duty toward the community of which it is a part without making some sort of a survey? So far as the Commission is aware, no real survey has yet been made under such circumstances. Social problems which do not affect the organizations of the churches, or the moral conduct of individual members, are, by many pastors, considered outside the field of Evangelical activities. Moreover, to a distressing extent, the members of the Evangelical churches do not seem to be alive to social problems and seem loath to promote social enterprises.

So far as government officials are concerned, their attitude is, for the most part, indifferent. They afford protection to

the churches because of their neutral attitude toward religion. Teachers and professional men are, in large measure, unfriendly. In a few cases they are active in opposition to the churches. The attitude of business men is frequently favorable. When they understand the social value of what the church or one of its organizations is doing, they seem to become willing to render their help. Labor organizations are quite generally opposed to the work of the church.

These various attitudes are to be explained by the effect of Roman Catholicism on the minds of the people. (a) It kills initiative by making the individual dependent for everything upon the church and on the government. (b) It produces an extreme individualism. (c) It makes tradition and custom the attractive principle in social life. (d) An identification with the Evangelical minority is made politically and religiously unpleasant.

In order to meet these difficulties, educational and religious workers must create and develop the great social principles of democratic Christianity. The churches must take every means of ascertaining the social tasks in which they should have a share. The unreasoning discrimination between "religious" and "secular" must be removed. The ministry must be prepared to understand social problems and be made wide awake to the opportunities and duties of Christian social work. The Y. M. C. A. may be fitted, through its equipment and methods, to render much help in connection with such ministerial training.

3. The community program of the churches should be upbuilt. There are many community needs with which the church must grapple. These are quite varied, although all are important. The churches and Sunday-schools may well take a more active part in the fight against alcoholism. Gambling is an evil against which the churches must take a clear and definite stand. Yet it seems true that some members of Evangelical churches have been buying lottery tickets. Illiteracy, the great foe of all kinds of advance in South America, should be attacked in some direct fashion by our churches. The welfare of little children, in these countries where infant mortality is so great, should be contributed to through the Cradle Roll Department of our Sunday-schools. In general, it may be said that responsibilities of these types are woefully neglected by the Evangelical churches and church members. The latter are slow in exercising the franchise and slower still in lending a hand in improving civic problems. These are the sort of

problems, however, in which church members should be deeply interested and to which they should happily contribute.

Church activities ought to be made to serve community needs. In worship, why should not sermons deal with vital problems instead of with subjects so familiar as to be somewhat hackneyed. The idea of the Kingdom may well be given a central place. Our congregations ought to have a larger and more important part in church services. Everyone agrees that a revision of the hymn book is desirable, even imperative. It would surely be ideal, if a hymnal could be produced largely written by Spanish-speaking men and women.

In the general Evangelical program of the community, there is a large need for preaching and education. Every church should push its educational interests, in order that congregations may grow into more and more enlightenment. In order that these things may be brought about, money is required, which raises the question of church finances. It is more and more certain that the financial system of our churches can only be properly organized on some sort of stewardship basis.

4. The projection of a community program is described on page twenty-one, section five of the Report. Little more need be said than is said there. It is quite true that when a community sees that its churches are planning to do something worth doing, they are sure to give their cordial cooperation.

5. As to church architecture, all countries make a large plea for adequate and attractive churches. The claim is justly made that these are absolutely essential, if the Evangelical churches wish to command the respect and cooperation of the communities in which they are located. No more tin buildings that might well serve as stables should be erected. Churches should be ecclesiastical in style with good acoustics, enabling each one within to see the minister. Each building should be well ventilated, avoiding drafts, and in the winter time should be adequately warm. Moreover, in sub-tropical regions, the extremes of hot and cold should be guarded against. There is said to be a real difficulty in securing self-respecting young men to enter the ministry because of the disreputable appearance of so many of the Evangelical churches.

II. Social Problems in South America.

The *Rev. Julian S. Duncan,* of Rio de Janeiro (Union Church), while agreeing that some aspects of church life in

the United States might not wisely be introduced in Latin America, felt strongly that the interest of our churches in social work was needed. Every Latin American church ought to learn to take its part and place in community life. Such service, however, cannot be rendered successfully until someone, thoroughly trained in social principles, has carefully studied the local situation and determined its needs.

A Commission on Social Service is greatly needed. Its secretary should be a man of strong Christian spirit and purpose. The South American churches have not failed to take up social service work because of any timidity, but because they have not fully realized its many-sided value. There is, at present, a great opportunity for them to make a social and economic contribution to South American life. In every theological seminary, however small, there ought to be a department of Christian sociology; for what the ministerial leadership plans out with clearness and vigor, the churches will do.

The *Rev. Rafael Galizia,* of Buenos Aires (Disciples), referred, in beginning, to the suggestion on page thirty-seven of the Report that among the youth of Latin America, religious sentiment is held to be unworthy of an up-to-date man, and certainly not worthy of a gentleman. In his judgment, the Roman Catholic church furnishes an important reason for this sentiment. He agreed with Dr. Molina, of Chile, that the teaching of the Roman Catholic Church explains the general lack of a social conscience among Latin Americans. He differed with Bishop McConnell as to the attitude of the majority of Evangelical church members towards social reform. While admitting that many of them were densely ignorant, he nevertheless declared that these same members were sympathetic with social advances.

The speaker expressed his hearty agreement with the statement of the Report, on page fifty-six, section 4(a), where it urged a specialization in preaching about the person, life and teachings of Jesus, but took exception to the phrase that there should be "no dogmatism" or the preaching of "anything contrary to reason." He wondered whether Jesus and Paul did not proclaim truths and doctrines which the human reason finds it difficult to understand, and which have to be accepted in faith.

On page fifty-seven of the Report, the speaker interpreted the writer as advising active cooperation with the Roman Catholic churches and urged that some of the pastors from Spain offer advice with reference to this. The one who

made such a suggestion, he declared, must have forgotten history. At any rate, if the churches have Bible classes today, it is not because of the influence of the Roman Catholic Church, but because of Luther.

By special vote of the Congress, the speaker then introduced the following resolutions, representing the ideas of a group of Chilean pastors. After being read, the resolutions were referred to the Findings Committee. They read as follows:

1. The Evangelical Churches have been tireless in the formation of a collective conscience regarding the use of alcohol and regarding other social evils.
2. It is untrue that the membership of the Evangelical Churches is, in large measure, uneducated and lacking in social understanding and activity.
3. The gospel should be preached in its integrity, as it is found in the Scriptures, and not merely the doctrines which "satisfy the human reason."
4. The influence of the gospel on any human group may be slow, but it is efficient.
5. There is no way in which the Evangelical churches can wisely cooperate with the historic enemy of Protestantism—the Roman Catholic Church.

The *Rev. Alberto Tallon,* of Buenos Aires (M. E.), took up the question whether there are any who regard the work of the foreigners among the Evangelical churches of Latin America as a sort of peaceful North American penetration into the life of each country in South America. Signor Ovelli, of Argentina, speaking to the Y. M. C. A., had declared that Evangelical schools were such "advanced agents." This, Mr. Tallon did not support. He declared that no Evangelical pastor has this belief, and that every one of them is too much of a patriot to lend his support to such a movement if it were real, nor do the Argentina authorities believe it. No competent minister leans heavily on foreign aid in his ministry, however friendly he may be toward the foreigner. Foreigners, moreover, do not make first rate evangelists. They actually hinder rather than help the work of changing national opinion. Mr. Tallon confessed that in some respects he exhibited some Anglo-Saxon heritage, but he wished he might even change his color so as to be outwardly as well as inwardly an Argentinian. More than a century ago, when English invaders entered Argentina, the people denounced them as heretics. Argentina has always maintained her proud independence, so much so that even a

poorly prepared national can stir Argentinian hearts more readily and thoroughly than the ablest foreigner.

Mr. R. D. Christian, of Buenos Aires (Y. M. C. A.), urged that the survey of social problems was only the beginning of action. It is vitally necessary to get to the root of each situation, but only in order that the attack may be more vigorous. Quinine will cure a single case of malaria, but to get rid of the disease, we have to destroy the mosquito.

He expressed the desire to present to the Congress, to be referred to the Findings Committee, a resolution based on six statements, which were as follows:

1. Commerce is based on unlimited competition and personal gain, and not on the disinterested cooperation of all for the main good.
2. It divides the world into two classes: employers or owners and laborers, whereas Christ taught that we all are one.
3. Existing conditions permit one man to compel a weaker man to work for him under conditions over which the latter has no control, and to discard him when he breaks down.
4. The modern system of business favors the keen, the shrewd, and the unscrupulous man, and not the man who is fair and just.
5. Its objective is the seeking of the dollar instead of carrying out the will of Christ.
6. It results in the development of class hatred and of crime, and goes far toward preventing the gospel from having a proper chance.

Be it therefore resolved:

1. That this Congress recognizes that it is the duty of every Christian preacher to awaken the social conscience of his congregation concerning the evils of the existing social and economic system. It is convinced that the industry and commerce of our day are largely imbued with the spirit which not only is not Christian, but develops a feeling which seriously imperils the advance of the social ideas of Christ.
2. It recommends the formation of committees under the Regional Committees to study the possibilities of organizing Christian cooperative societies for the purchase of provisions and other necessities of life, not only to assist in meeting the high cost of living, but to map out the route to be followed in transforming our selfish organizations into a truly Christian adjustment of life.

III. Pastoral Preparation.

The *Rev. Daniel Woll,* of Callao, Peru (M. E.), admitted that some Evangelical pastors are more ignorant than is de-

sirable, but declared that the statement is not at all true when made unreservedly. Moreover, had it been true, the responsibility would be with missionaries and mission Boards, since if present day ministers in South America are lacking in culture, it is surely the fault of those who gave them all their training.

Referring to this training, he deplored the fact that so large a proportion of missionaries come for a short term of service, often for not more than four or five years, doing much of their instruction in English and failing to get down to the every-day problems of the community. This works to the discredit of the every-day minister who is really the most reliable man in each community. These ministers would be more influential if each one had a university education, but the responsibility for the lack of it is not entirely on them.

The *Rev. Jorge Goulart,* of Lavras, Brazil (Pres.), felt that the debate was covering a great deal of useless ground, mainly due to the different standpoints of some nationals and some missionaries. He declared that those of Latin culture are apt to be criticized by those of Anglo-Saxon culture. Such criticism, even when not wholly justified, is wholesome, when given in a friendly spirit, and should be taken to heart.

In Brazil, the churches are at least on the right track today, doing the very things which it has been suggested that churches ought to do, especially with regard to the training of ministers. A better balanced leadership, rather than more training in social experience, is what our churches most really need. There is a great demand for pastors who are interested in the work of the Sunday-school, in clubs for men and women, or for boys and girls, and in every opportunity for making the church felt in the life of the community.

The Roman Church is not the worst foe of the Evangelical churches. In Brazil, it is not a moral or even a political force in the State or community. It often aims to exercise some political control and does for a while, but then loses its influence. The Roman Church upholds the lottery and even sanctions unmoral practices. It fails to develop a true spirituality among the people. The charge that missionaries are guilty of political and commercial aspirations is one of the deliberate lies which the Roman Church takes delight in spreading. Such charges make little impression upon the people and none at all upon the government. The cultured classes of South America, no less than the lower classes, are increasingly favorable to the Evangelical churches. Protestantism even is becoming an honorable name.

Rev. J. S. Valenzuela, of Santiago, Chile (M. E.), affirmed that the power of the church in any community depends upon the adequate preparation of the pastor. He admitted that on this point, our Evangelical forces are relatively weak. Times and conditions have greatly altered since those who are today in pastoral office were trained. Quite frequently a group of students will influence the community more than such a leader can. There are various reasons for this. It is often financially difficult, sometimes impracticable, for a pastor to enter the social life of the community, but this difficulty will adjust itself as our pastors receive a thorough training in the seminaries for the understanding and meeting of various social problems. In past years, such problems have not been on the minds of the missionaries. Today, the various methods that are being developed for dealing with community life, such as the dispensaries in cities and the farm schools in the country, not only are having a wide influence for good, but are seen more and more to be proper methods of using Christian time and Christian money.

IV. The Place of the Anglo-American Union Church in a Community.

Rev. James Freeman Jenness, of Santiago, Chile, declared that the Anglo-American Union Churches have a very real and important place in the Evangelical program. Particularly, they draw people into sympathy with many forms of Christian service and into the support of these schemes as prompted by the Evangelical churches, who would otherwise be ignorant and inattentive, if not in active opposition. English-speaking churches attract influential business people, the representatives of various governments, and officers of various sorts, as well as a few influential nationalists, bringing them into some degree of connection with Evangelical needs. At Santiago, there is an international group and an interdenominational group, each extremely varied within itself and differing sharply as groups, so much so that their leadership almost resembles the driving of a horse-ox-mule team. Yet, under these circumstances, the church really functions and is a genuine asset in the life of the Evangelical community.

V. Orphanages.

The *Rev. Othoniel Motta,* of São Paulo (Ind. Pres.), rejoiced that this is the day of the open heart. People everywhere are becoming more and more friendly, both to each

other and to those who are in need. What work of friendliness was nearer to the heart of Jesus than the helping of little children? How readily He must bless the founding of orphanages!

The Independent Presbyterian Church is a small church with only ten thousand members, but self-supporting and self-directing. It believes in orphanages; so does the Roman Church. Quite often, just as the Roman Church overemphasized the emotional charity side of religion, so Evangelical church people are apt to neglect the development of practical charities, but they will gain respect and prestige in the average community in proportion to their development of some practical, constructive community work. Our churches so often spend their energies in founding educational institutions, when there are many who think they should have the spirit of the good Samaritan. Orphanages are an excellent investment in Christian service.

VI. Prison Work.

Rev. W. M. M. Thomas, of Porto Alegre, Brazil, described a successful work for prisoners carried on by his church at Porto Alegre in connection with the Young Men's Christian Association. It is a work depending, of course, upon the goodwill of the State authorities. Sometimes they refuse consent, but not often. A leader in the work is a professor in the Southern Cross school. He induces the ministers of the community to help him, but goes himself to interview the prisoners. At present, services are held and the sick are visited. Last October, when a young man was ordained to the ministry who had been a helper in this work for several years, the prisoners organized a prayer group and spent the hour of his ordination praying for the success of his public ministry. The church not only seeks to be helpful in the ways indicated, but to follow up these men when they are set free and to help them to get a fresh start in life.

VII. Closing Remarks.

Bishop McConnell.

There have been several references in this discussion to economic imperialism. It may be helpful, in closing, to declare unequivocally and as clearly as possible that the people of the United States, as a people, have no intention of forwarding economic imperialism in any way. Even if some of those in authority in the United States did seek to interfere

in the political affairs of a country on the southern hemisphere, the Congress of the United States is wholly opposed to such a policy and certainly would not assist them.

The work sustained by the American people through the missionaries who come to South America is absolutely devoid of any political or economic purpose. These churches give their money solely in order that the principles of Jesus may become, as far as possible, the working principles of every Latin American community, and that the blessing which, in the long run, attends those communities which seek and accept the free and friendly spirit of Christ may become the possession of every South American people.

THE FINDINGS

1. Inasmuch as the so-called "individual" and "social" gospels constitute two essential and complementary aspects of the gospel of Christ, we consider that no Christian church fully discharges its mission unless it ministers to human welfare in both a physical and a spiritual sense.

2. Up to the present time, very little has been done by Evangelical congregations in South America to study the special needs of the communities in which they are placed. We recommend, therefore, that, whenever possible, community surveys be made, and pastors urged to ask themselves and their people how best they can serve the community in the midst of which they live.

3. One of the chief difficulties in the way of aggressive Christian effort in South American countries is the absence of Christian public opinion. In view of the fact that the mind of Christ cannot be realized on moral, social and economic questions without the cooperation of a healthy public opinion, we urge the churches to take all possible steps to foster the growth of such opinion.

4. Considering the fact that South America is lacking in agencies that quicken the public conscience on great moral issues, and that in consequence of that fact a greater responsibility devolves upon the Evangelical pulpit, we recommend that pastors be requested to preach special sermons from time to time on live moral questions in the life of the whole community.

5. We recommend that a series of books be prepared in Spanish and Portuguese, dealing with the social implications of the Christian gospel, and that among these books should figure the translations of selected biographies of men and women who gave their lives to the service and uplift of others.

6. In order to stimulate and guide interest in the social aspects of Christianity, mission Boards would do well to express themselves on this subject to their representatives on the field, and so contribute to the formation of a unified current of opinion among missionaries and national pastors.

7. We recognize the importance of agricultural missions as a form of community service, and recommend that such mis-

sions should, either through direct effort or by means of organized agricultural societies, promote community life by holding annual fairs which should represent the interests of the whole community. Such Missions should also promote, wherever possible, community houses and centers.

8. In order that pastors may be in a position to give the necessary leadership in community enterprises, we recommend that courses in Social Science form part of the curriculum of all theological seminaries.

THE REPORT OF COMMISSION EIGHT ON RELIGIOUS EDUCATION

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RELIGIOUS EDUCATION

I. What Ought Religious Education to Be Able to Accomplish?

At least four groups of persons are interested in the answer to the question "What ought religious education to be able to accomplish?"—(1) the thoughtful, patriotic citizens who seek the best for their country; (2) the home-makers, the fathers and mothers whose hearts are wrapped up in their children; (3) members of the Church and pastors, who strive to deepen and purify its life for its redemptive service; (4) those within and without organized Christianity who seek to bring under the sway of Jesus Christ more and more individual men and women or to extend His influence to areas of human life—social, industrial, literary—where His teaching is little comprehended and less followed.

To all who read this, one or another of these points of view will appeal; many will share in all of them.

1. *What Religious Education May Mean in the Life of a Nation.*

The thoughtful citizen's first concern is for that combination of freedom and order that is the foundation of modern national life. This foundation must be cemented by a widespread loyalty to the common weal. Upon this the patriotic citizen would see built a glorious superstructure—an intelligent and active citizenry, the decline of drudgery, poverty, and disease, moral leadership in the councils of the nations, wise use of leisure, the rise of genius in the arts and sciences.

But the basis of all these hopes is the character of the individual citizen. Freedom and order, the corner stones of democracy, are not maintained by police forces but by the *ability of the citizen to govern himself* among his fellows with justice, honor, and good-will—and these are

traits of character. Loyalty to the common weal must be not a passing emotion but a trait of character. Colonel Lawrence said rightly, "the art of government wants more character than brains"—character in the spiritual and political leaders of the nation, character in the officers of the Government, above all, character in the ordinary citizen from among whom these others come.

If there be any process by which high qualities of character can be created in a nation, such a process must, in the eyes of the patriotic citizen, be priceless.

2. *What Religious Education May Mean in the Home.*

Few indeed are the parents who do not have some worthy ambition for their children—comfortable circumstances, honorable position, high qualities of mind and will, power of intellectual and spiritual achievement. Yet these also are inextricable from the formation of character. If there be powers, processes, influences, by which nobility and strength of character may be acquired by our children and youth, what would we not give to have them at our hand to use!

3. *What Religious Education May Mean to the Church.*

Those who, as members and leaders of the Church, seek its upbuilding are—like the patriotic citizen—concerned with persons. The Church does not consist of buildings, services, and sermons, but people. Their character is both the index to its present achievement and the hope or the despair of its future success in ministering to mankind. How significant, then, would be an effective process of character-training in enlarging the spiritual resources of the Church!

In the words of the report from Brazil: "The pastoral function of training for perfection of life, character, and service, is as essential a part of the program as the evangelistic. The training of character for service is 'religious education' and the Church of Christ cannot accomplish its objective without using the means and the methods. Religious education is, therefore, of supreme importance; and no Church that neglects it can long prosper, or even live."

4. *The Meaning of Religious Education to the Spiritual Conquistador.*

A fourth group might be termed spiritual conquistadors. Their battle is with spiritual blindness, superstition, vice, sin in any form. Some seek, whatever their contacts, pastoral, evangelistic, educational, social, to enthrone Christ in the hearts of individual men. Others are struggling to gain great areas of human activity for their Master—the fields of industrial relations, of romantic literature, of wasted leisure or debauched talents. Pioneers such as these do battle whether they see reinforcements coming or not, but unless they know that every inch of ground gained may be held they have reason to count their labors vain. Only that molding of the thoughts and ideals of men that becomes crystalized in character will make their conquests permanent. The attainment of fundamental political or economic reforms may be brought about on a rising tide of popular feeling, but they are not maintained except through their perpetuation as elements in the character of the people. The spiritual traits of some man upon whom the glory of God in the face of Jesus Christ has shined cannot be inherited by his children—they must be acquired again, and this means a character making process.

Thus the patriot, the home-maker, the church worker, the spiritual pioneer each have profound interests in the shaping of individual character.

5. *What is an Effective Process of Character Education?*

It has always been the conviction of society that character can be developed. In every age education has sought not only to increase information, but to improve judgment and to develop moral integrity. Too frequently, however, education has attempted simply to mold character, to train children so that they would have the habits and attitudes which their elders had found desirable without, at the same time, developing in them the capacity for independent growth which would enable the next generation to improve the present generation. That is the problem of religious education—to conserve the attainments

of the past, and, at the same time, make possible progress for the future.

When we view critically the processes by which society —or a church—endeavors to form character, we find much less certainty as to the true method. The old standbys of "precept and example" are being found inadequate. "The more the subject is studied in the laboratory of experience, the more clear it becomes that religious attitude is not determined and moral character is not built up solely or perhaps chiefly by oral instruction or the printed page," says a modern educator. "The educative forces of life are varied, and this holds especially in the realm of morals and religion. . . . This perplexity and difficulty of character-building has led to confused thinking, yielding such statements as 'character is an educational by-product' and 'you cannot train character,' which have done much harm." Yet "we hold that character is, in some of its important elements at least, a specific and definite thing, that it can be trained, that educators can aim at it, and that with more precise methods better results can be hoped for and accomplished." [1]

Two points are clear. First, any character-developing process that can be consciously applied must be educational in its method. Character does not obtain its trend from any one event or experience, but from the effect of frequent satisfying experiences tending in the same direction. When the development of such experiences is guided by some one else there is established an educational process. Says the Chile report: "Home life, home environment, street morality, and the background of inheritance in ethics and religion, require us to give direction to life in its most plastic stage. It is the scientific method of procedure, for it tends to prevent evil rather than resting satisfied with the hasty cure of a few cases."

In the second place, this character-making process must be religious. Otherwise it becomes mere training, like the training of animals. The young of intelligent animals can be trained to perform certain acts which their trainers wish them to perform, but they do not by this process

[1] W. F. Russell, in *Christian Education in China*, pp. 247, 249.

develop moral discrimination, the ability to choose, nor is there with it any dynamic which leads to growth. Religion represents that element in character training which enables persons to discriminate moral ends, to value and re-value right and wrong. It represents also that development of purpose or loyalty in relation to Christ which furnishes for character development its dynamic. A person might be one of good habits, reliable, kindly, unselfish and all the rest, without having developed the essentials of real character, which are found in this ability to set up purposes or goals and strive for them and to keep re-examining these purposes and having them go on and on, nearer and nearer to perfection. Such a process, when religion becomes personal, puts one in fellowship with Him who is the source of these growing standards of value and these developing purposes, the Christ Himself.

II. Principles Fundamental to an Effective Religious Education.

In establishing an effective character-developing process basic principles appear to guide us.

1. *Faith in Present Active Spiritual Forces.*

If the very essence of the universe is Divine purpose, it must be an active present power, into contact with which humankind may—and must—come to fulfil the purpose of its own existence. To Christian faith such contact is not only possible, but vital, real, and with effect upon human life. Therefore the very process of the formation of Christian character requires that we clear away all barriers to such contact. Our whole program of education—from its atmosphere to its materials and schedules—must be planned and carried on with the realization that God seeks constantly a continuous and direct Fatherly relation with all His children.

When we test our religious educational work by this principle we find contrasting practices. Prayer is offered; the purposes of God as revealed by the prophets and in Jesus Christ are studied; hymns expressing attitudes toward God are sung; the lives of those who have lived near to God's purposes are retold in story and in reading.

Faith in active present spiritual forces is at least implicit in the educational work of the Church and the Sunday-school.

Yet, on the other hand, there appears often a concealed assumption that these vital forces are not for children and youth to experience. Instead of prayers being those of the children and youth themselves they are offered by the leader or teacher. The pupil often observes others' religion but is not encouraged to practice his own. Passages are memorized without comprehension of their meaning and the words and phrases of adult religious experience are constantly used. Services of worship are held in which, though the routine of worship is followed, no fresh clear wind of God's joy and loving care in present human circumstances stirs the air. Moments when God's presence is most vivid are disturbed by the reading of notices, demands for attention, instructions as to what to do next. Too often teachers are selected who do not actually possess a vital relationship to God and a sympathetic understanding of the religion of childhood—a false reliance on the notion that there is some mechanical certainty that if we talk about religious matters, sound character formation results.

This principle has a further meaning for character-development. It is, conceivably, entirely possible to inculcate considerable *knowledge* of Biblical information and of standards of right and wrong, and to train the pupil in many right habits of action. But knowledge plus habits of routine action does not constitute a complete Christian life. Persons are constantly faced by moral situations beyond the range of previously acquired knowledge and habits. A person cannot be made into an automaton. Only through fellowship with a Divine person can the moral power be secured both to discover and to attain new and needed ideals; such fellowship can be gained in religious education only if the practice fully accords with this principle. Religious education is not less spiritual because its method is educational. It "does not seek to substitute education for religion, nor training for a vital religious consciousness." It seeks to make *constant* use of Divine aid in spiritual growth.

2. *The Centrality of Christ.*

To Christians the centrality of Christ to all of life and to the process of character-training is an immediate corollary of the first principle. Here the significance of *Christian* religious education stands out. It has its power to make ideal character because Christ is at the heart of it. His teaching and life manifest the ideals and principles of conduct and of character which we seek. Fellowship with Him, as a living spirit, "closer to us than breathing, nearer than hands or feet," is the creative force in the process of Christian education. All other persons, past or present, are significant for Christian character-building only as they increase knowledge about Him, love of Him, life with Him.

No doubt all thoughtful Christians would accept this principle at once. The crux of the matter is our practice. This appears in two different ways of using the Bible as curriculum material. There have been courses of lessons which sought to "cover" the Bible every seven years. Others seek to build Christlike character by meeting the pupil's need for knowledge and love of Christ and His Father. The significant result appears, that pupils in the latter courses grow more steadily in the knowledge and love of Christ and also know more about the Bible!

The Bible means what it does to Christians, far above every other consideration, because it contains the record of Christ's life and teaching. In our use of the Bible in religious education we must keep Christ central.

Here, again, even given teaching material based on this principle, if the teachers fail to have Christ central in their own lives, the educational result may be the reverse of what we desire.

3. *The Educational Process Not One of Knowledge Primarily But of Life and Conduct.*

As already indicated, the validity of depending upon moral instruction, upon information concerning right and wrong, upon precept and example, as the method of securing character must be questioned. Common sense has always insisted that we learn in and through experience. Parents and teachers and others have offered to save the

new generation from many failures and difficulties,—have, indeed, pled with them to listen to advice,—but each generation has repeated the attitude of its predecessors and has insisted on learning for itself.

Experimental education confirms practical observation by insisting that character is developed and habits are formed in and through experience. It is what one does that he learns, not what he is taught; what he does with satisfaction he tends to continue, what he does with dissatisfaction he tends to avoid. If crying brings a child what it wants, it tends to cry whenever it wants something. If crying fails to produce results, it gives it up as useless: so with temper, deceit, and jealousy, so with thoughtfulness and goodwill, so with independence and discrimination. If a person's parents have always taken responsibility for him and his teachers have made decisions for him, and he has concurred, he grows up a dependent individual. If he has had the chance to think and decide for himself, and has felt the joy of independence, he learns to be a resourceful and independent person. No amount of advice not to lose one's temper or to be unselfish or independent will be effective. It is what one does that determines what one will be.

In such a process the teacher or the parent may be a comrade and guide. If the child has confidence in him, then he will be a part of the experience. He may prevent many disastrous trial-and-error learnings; the child may profit by his larger experience; the child may learn from him in the difficult experience of achieving his own character. If, on the other hand, the teacher or parent simply gives advice; if he tries to make this advice effective simply by rewards and punishments; if he thus arouses the child's opposition, then the child will submit as long as he is too weak effectively to protest, but will break with this authority, as many young people have broken, as soon as possible.

The Bible has supreme value as a book of experience, recording the race's struggle with these problems faced by every new generation. Taught in this way it is rightly most fascinating, useful, and helpful.

The conception of right instruction as sufficient to pro-

duce right living is undoubtedly most widely evident in our practice in South America and, for that matter, in most religious education the world around up to this time. But this is probably not due to any profound conviction of the adequacy of the principle, but because we have all been following tradition and the line of least resistance. We have depended, and are depending, largely upon instruction apart from life, and this must be changed.

Our contrasting practices are indicated thus:

	Based chiefly on knowledge.	*Based on a more complete activity.*
a.	"Opening exercises" conducted entirely by the superintendent of the Sunday-school with the pupils only singing hymns.	Young People's Society religious meetings where the whole service is conducted by the young people themselves.
b.	Learning how to teach by studying a book and by writing correct answers to questions.	Learning how to teach by practice teaching combined with observation, study, and guidance.
c.	Lesson instruction consisting chiefly in reading a Biblical passage, asking the pupils what it means, telling them what it means, asking them questions to see if they "know their lesson."	Discussion of the purposes of characters in a lesson resulting in a debate requiring the pupils to look up material and form judgments; planning and doing some act of service, based on discussion of characters.
d.	Continued use of the catechism with memorization of question and answer.	Discussion in class groups of problems in the actual life of the pupils, the pupils themselves, with leader's cooperation, deciding upon Christian solutions.
e.	Study of a lesson arbitrarily selected by an overhead committee with	The selection by the class of a project which will require individual initiative, choice,

lesson helps prepared by writers far removed from the actual local situations in which the lesson is used.	and constructive activity on the part of each member.

Even these items still remain as activities within the church only. They must become dynamically related to the everyday experiences of boys and girls and young people, if the religious education is to be effective. There seems yet little understanding that the church must directly influence home and school and play.

As Professor George A. Coe says:

"Within the pupil's mind the religiously educative process is religious living itself rather than something external to religion and merely preparatory for it. To learn to pray by praying; to learn to love by loving here and now; to learn to think by thinking here and now; to develop sturdy reliability by carrying present responsibilities and exercising present discretion—this is the revolutionary conception that we have to face. . . ."

In such a process of religious experience the significance of the preceding principles will be evident. Jesus will become central in the life of children as they seek to practise His way of life. God will become real to children as He becomes a part of their experience, a person whom they come to know in experience as they come to know other personalities. It is a matter of experiencing religion actually and really that religious education aims to accomplish.

4. *Our Educational Process Should be Pupil-centered Rather Than Material-centered.*

The over-emphasis on the instructional phase of religious education, noted above, is probably due primarily to the conviction that there is a certain body of knowledge which the pupil ought to have. Our attention is focussed upon what we want the pupil to know. A contrasting process is to turn our attention to the pupils themselves,

see what they are like, what their interests, problems, and needs are, and to plan our methods and select our material on this basis.

In practice we find both principles tried:

a. Uniform lessons for all ages;	Lessons specifically adapted to groups of pupils with common interests, needs, and at common stage of development;
b. A system of lessons which undertake to bring the entire Bible to the pupil in historical sequence;	A program of religious education which takes its point of departure from the experience of the pupil looking to the Bible and to other sources for material to enrich and direct experience;
c. Hymns and prayers, undoubtedly Christian, but expressing adult religious experience, "taught" to children;	Hymns and prayers which express the experience of the pupils;
d. Memorization of passages, not understood, but which will be "useful later";	Memorization of passages only as they are understood by the pupils and can be used in present experience.

Clearly we cannot accept the third principle without its corollary—that the *curriculum activities and material must meet the pupil's present moral and religious needs; they must be based on what he already knows and does; they must be in contact with all his environment and experience; they must use such methods as are suited to his experience and capacity.*

5. *The Process of Character-Training of the Pupil Should Be Unified.*

The significance of this appears as we note general practice.

a. Parochial school and church college pupils have one

course of Bible study on week-days and another, entirely unrelated, on Sunday.

b. The young people in the churches have one scheme of education and training at their societies and another in Sunday-school, without coordination.

c. The training in church school and in the home is often carried out without either knowing what is done in the other.

d. The Sunday-school curricula are generally prepared without correlation with the knowledge the pupil gets in day school.

Since habits of Christian conduct are formed only by many repetitions of similar solutions of problems of conduct, and since a medley of ideas are not as easily assimilated by a pupil as a coherent unified development of ideas, our failure to unify the educational process blocks our own way. *As far as possible the process of character-education of each child must be so unified that each part of his training builds upon the others and is not a contradiction, a confusion, or an unreal duplication.*

6. *Well-qualified Leadership.*

Do we believe that "anyone can teach a Sunday-school class," or that it requires skill and therefore training?

If religious education consists chiefly in requiring memorization, delivering exhortations, asking and securing the correct answer to fact-questions, then securing teachers is indeed simple. If, on the other hand, the process is as delicate and truly a pioneering task as has been indicated, then qualifications of character and ability are required. These qualifications are, first, the possession of vital spiritual life—genuine, deep, and steady—with a firm grasp upon essential Christian faith—in terms not simply of doctrine but of life. This is a *sine qua non.* To this must be added, as a background, a well-developed knowledge of the mind of childhood and youth and of the material used in the teaching process—the Bible, Biblical geography, the history of Christianity. There are also required knowledge of the principles of child-nurture and of methods of teaching, and, finally, experience, under

skilled guidance, in actual teaching. Life, knowledge of materials and processes, skill are the requirements.

Too much is at stake for us to be indifferent to standards of leadership.

7. The Conviction of the Community.

No matter upon what sound principles processes may be based nor how skilfully the actual work may be planned, unless there undergirds it all the conviction of the community of the imperative importance of character-education among children and youth, the consequences will be petty. Individuals may demonstrate what might be, but any great fundamental forward movement of humanity requires the steadfast, determined support of the community. The community may be a group of teachers, the members of a local church, a pastors' association, a denominational council, a continent-wide congress, or the whole body of the spiritually-minded people. But if these hold with the reports of the Regional committees—that "the place of religious education in the strategy of the Christian enterprise is at the advance post of any movement, and it should be made permanent," and that "religious education is of supreme importance, and no church that neglects it can long prosper, or even live"—then, indeed, the service of humankind through Christian education will be able to give to South America new generations with spiritual powers such as the continent has never yet known.

III. The Agencies of Religious Education in South America.

1. The Roman Catholic Church and Religious Education.

A constant factor to be considered in every phase of the work of the Evangelical churches in South America is the presence and influence of the Roman Catholic Church. It will be of value in any discussion of religious education to know what the dominant church does.

The Roman Catholic Church believes emphatically in early and thorough religious training, if we understand by thoroughness the learning of the catechism by heart and some fundamental facts about Bible and church history.

In the devout families it begins in the cradle. The children learn sooner to name Jesus, Joseph, and Mary than to name their own parents. The Roman Catholic Church has defended strongly the right of the parents to educate their own children in their own religion, even in the public schools. That church believes that the right of choosing and teaching religion belongs to the family and not to the state. When church and state are united, or when the religion of the state is Roman Catholic, that church requires compulsory religious teaching in primary and secondary schools. For the primary schools it requires the learning by heart of the catechism; in the secondary schools, Bible history and some elementary church history. Usually the local priest examines the children on the catechism or at least witnesses the examinations. In the Institutes or secondary schools a fuller knowledge of the catechism and a more comprehensive view of church history is given. All the religious texts have the bishop's approval and in the Institutes or Academies in some countries religion must be taught by the priest. The Roman Catholic Church has emphatically condemned again and again the neutral schools, *i. e.*, schools in which religion is not taught, and it has considered the state guilty of a deep sin when it allows that class of schools to exist.

When the church and the state are not united, then the church advocates the parochial schools, declaring the parents who fail to send their children to them guilty of mortal sin. Whether the church is united to the state or not, whether the children have been taught the catechism or not, the Roman Catholic Church makes it mandatory upon every pastor to examine both boys and girls in the fundamentals of the catechism before the first communion, usually received between the ages of ten and fourteen years. In Latin America the countries where church and state are united and the official religion is the Roman Catholic are: Venezuela, Colombia, Ecuador, Peru, Bolivia, Paraguay, Chile, and Argentina. In Colombia and Peru enforcement of the church's laws concerning teaching religion in public schools is the most strict, in Argentina and Ecuador the most lax.

2. *Local Church Agencies (Evangelical).*

(a) *The Sunday-school.*—Among the Evangelical churches the Sunday-school, the home being excepted, is the most universal agency.[2]

	Number of Sunday Schools.	Total, Officers, Teachers and Pupils.
Argentina	258	12,252
Bolivia	17	842
Brazil	1,275	60,145
Chile	190	10,632
Colombia	10	804
Ecuador	10	300
Paraguay	4	252
Peru	61	4,401
Uruguay	45	2,222
Venezuela	27	1,102

The total number approximates 2,153 schools, with a total enrollment of teachers, officers and pupils of 108,590.

These Sunday-schools are of various types. Some are entirely independent of local churches. More common is the single Sunday-school attached to a local church, but there are many instances of churches with one or more branch Sunday-schools. From the statistics above the average Sunday-school apparently consists of 50 teachers and officers and pupils.

(b) *The Young People's Society.*—A second agency of religious education attached to the local church is the young people's society, under various names, Esfuerzo Cristiano, Liga Metodista de Jovenes, Luther League. Unfortunately, no statistics are available.

(c) *Preparation classes.*—In the local church are also

[2] The statistics used throughout this report are taken from the "World Atlas on Christian Missions." The statistics furnished by the World's Sunday School Association from a few of the countries are somewhat different. They are as follows: Argentine 250 schools, total enrollment, 16,550; Brazil 1,528 schools, with 81,287 pupils; Chile 190 schools, with 10,632 pupils; Paraguay 8 schools, with 340 pupils; Uruguay 35 schools, with 4,680 pupils; and Venezuela 24 schools, with 936 pupils.

classes in preparation for church membership and some of the agencies referred to below are often attached to a local church.

(d) *Daily Vacation Bible Schools.*—These have begun to appear. Argentina has two and Chile several. Elsewhere they are unknown. Week-day religious education, supplemental to the local Sunday-school, is practically unknown except as a phase of another agency, as the parochial school or the day or boarding school.

(e) *Boy Scout organizations.*—These have developed, but are little used by the churches. Bible study classes in considerable variety have been promoted by the Young Men's Christian Association and by the Young Women's Christian Association.

3. *Educational Institutions.*

(a) *Day and Boarding Schools.*—Next in extent to agencies in local churches are the day and boarding schools and *colegios.* In those under Evangelical auspices religious instruction is generally present. The statistics are as follows:

	No. of Schools.	No. of Pupils.
Argentina	20	1,571
Bolivia	14	1,092
Brazil[3]	161	11,568
Chile	34	2,334
Colombia	17	938
Ecuador	...	.....
Guiana, British	170	23,470
Guiana, Dutch	31	3,439
Guiana, French	...	.....
Paraguay	5	99
Peru	4	3,222
Uruguay	1	116
Venezuela	10	358

(b) *Theological Seminaries and Bible Training Schools.*

[3] Under the auspices of the German Lutheran Church are also 200 parochial schools wth 20,000 pupils.

—For the training of leaders and workers in religious education there are theological seminaries or Bible training schools in several of the countries.

(c) *Organized Sunday School Associations.*—Of these there are now several, one each in Argentina, Uruguay and Paraguay, one in Chile and one in Brazil. The last has two full time secretaries, the others one each on part time only. Denominational agencies, however, have several; Chile reports two on full and one on part time; Brazil two on full and four on part time. Several volunteers assist in preparing lesson materials. Where there are organized Sunday School Associations, institutes, conferences and teacher training classes of varying scope are promoted. The Brazil Association has had three institutes in a year in addition to three or four under denominational auspices; Argentina has had five; Chile, two. Associations of teachers in day and boarding schools afford opportunities for study of educational problems, including religious education.

In Chile one denominational worker is giving full time to the young people's societies; in other countries there are occasional part time workers.

Detailed consideration is given to these typical agencies in succeeding sections.

IV. Religious Education in the Local Church.

The most important single center for an effective program of religious education is the local church. Here can be maintained contact with a life from its beginning through the formative years and the whole period of maturity. No other social institution except the home has such an opportunity. Furthermore, no other institution to so widespread a degree can develop religious education. The schools of the State may require a limited amount of formal instruction, but with inadequate results in character-formation. Private day and boarding schools, other than parochial, will probably never reach great numbers. If effective widespread religious education is to be attained it must be developed by the zeal of and in association with local churches. To succeed here is to master the problem.

1. *Typical Forms of Religious Education in the Local Church.*

Briefly they are: (a) the pioneer Sunday-school; (b) the semi-organized school; (c) the fully organized school; (d) the church with a parochial school in addition to the Sunday-school; (e) young people's societies; and (f) such special organizations as adult Bible classes and classes preparing candidates for church membership.

2. *The Pioneer Sunday-school.*

This forms a distinct type according to the reports from several countries.

"What might be called primitive schools consist very largely of groups that respond to missionary effort. These schools are opened in new territory and constitute the germ which often develops into a congregation." (Argentina)

"Many very primitive Sunday-schools are begun and carried on in the homes of church members, meagerly provided with lesson helps or other literature and still poorer in trained teachers, but out of these beginnings spring churches and schools; the carpenter shop, patio, or parlor becomes too small and a hall is rented, later a church may be built." (Chile)

The characteristics of this type are: temporary meeting place, pupils often changing; little or no organization or division into classes; irregular program of teaching; leadership largely untrained. "Some pupils come in only for one or two Sundays, attracted by the music or by some special program, and others attend as much as several months." (Chile)

The possibilities of these pioneer schools seem considerable. They reach out to children and adults who may be entirely without religious influences and as potential centers of new and carefully developed religious activity they are very important. Testimony from such schools among unprivileged groups indicates that when skilfully led, character-formation is out of all proportion to the labor invested. These schools should also be helpful in discovering and training leaders. Young people from the

churches and the day and boarding schools can find in these pioneer schools opportunity for practical training, valuable both for the work and still more for their own character and experience.

The program is by no means standardized. "As the children in these groups know practically nothing about Christianity and have had very remote contact with religion, much organization or division of classes is impossible. Simple Bible stories, especially the life of Christ, constitute the teaching material." (Argentina) "In Valparaiso and Santiago," reports Chile, "there have been tried, with very good results, series of street Sunday-school meetings which amount to open air preaching services in which pictures and singing attract the children in populous districts." Too rigid standardization is probably unwise, as local conditions greatly modify what is possible. The following questions and suggestions are worth considering:

(1) Would several standard series of Bible picture rolls (perhaps picture cards also) be helpful? Such series would not follow the dated Uniform Lessons, but could be begun at any time. They might consist of stories (a) from the life of Christ, (b) based on the most simple parables, (c) about Old Testament characters, (d) child life and conduct with Biblical allusions.

(2) The Daily Vacation Bible schools (see pp. 136-8) are suggestive for this type of Sunday-school. The play interest and activity interest are universal and programs appealing to them are certain to be serviceable in attracting children and establishing regularity of attendance in new situations.

(3) Can some phase of week-day work be introduced?

(4) Where illiteracy is serious, would it be possible and desirable to teach reading as in the original Sunday schools in Eighteenth Century England?

3. *The Semi-organized Sunday-school.*

In this group belong most of the Sunday-schools in South America.

"The majority of Sunday-schools in Brazil consist of little groups of a few adults and children in a rented room

or a small, plain church building. The teachers and officers have had little or no technical Sunday-school training, and have but vague ideas of psychology and pedagogy. Often they have scant literature adapted to their needs." (Brazil)

"The majority of the Sunday-schools in Argentina and Uruguay are small schools with an average attendance of sixty to seventy pupils and connected with some chapel or rented hall. They are divided into classes, though this division does not always follow proper grading. The number of classes, all too often, depends upon the teachers and space available." (River Plate)

"Practically all our Sunday-schools are ungraded, or but partially graded. Meeting, as most do, in one room unadapted for class work, with untrained teachers and officers, their primitive condition is not surprising. A few schools have departments. The majority provide a department for small children, usually called 'Principiantes,' which in the larger schools follows the graded lessons. However, the average school is divided into five or ten classes studying the same lesson. All meet together for the opening and closing exercises. The program is routine, seldom enlivened by special numbers." (Chile)

The characteristics of this type are: an inadequate meeting place, generally a single room; classes only slightly separated into age groups except for a division containing the very small children; teachers and officers rather generally untrained; uniform lessons practically throughout; training in worship limited to routine opening and closing exercises; enrollment generally small. Not infrequently two or more such schools are branch schools directed from a local church.

The importance of this type is very great. Throughout all rural sections, in small towns, and in many sections of the larger cities the local churches will never have a very large membership nor highly developed buildings. Yet because of their numerical importance and because of the fine leadership that often develops in such churches every possible step must be taken to make them effective religious-educational agencies.

The problems of this type of school are so related to

general conditions that they can best be treated with others later.

4. *The Well Developed School.*

"There are also the well organized schools attached to educational institutions and some of the larger self-supporting churches. These groups are well graded, using the graded lessons, and in a number of cases have a corps of well trained teachers." (River Plate)

"There are, however, an increasing number of Sunday-schools in the cities and towns that are more highly developed, have better accommodations, are provided with well-trained teachers and have an adequate supply of all the Sunday-school literature available in Portuguese. A few teachers use lesson helps in English." (Brazil)

These schools are never branch schools and are generally in the stronger churches and have a larger enrollment than others. Because of their outstanding position and the tendency of smaller schools to be influenced by them, effective character training in them extends beyond their walls. Often from their resources in personnel they can develop branch schools, which in return bless the central church.

Problems and *suggestions* concerning this type will appear further on.

5. *The Sunday-school in Connection With the Parochial School.*

Where parochial schools are attached to local churches a situation concerning the local Sunday-school appears which should be noted.[4]

In many instances pupils in the parochial school and children not in the parochial school attend the same Sunday-school. This greatly hinders effective religious education. The parochial school children receive receive religious instruction daily; the others only once a week. To adapt teaching material and method and programs of training in worship to fit these two groups

[4] The consideration of religious education in the parochial schools will be found in Section VII, pp. 124-127.

simultaneously is impossible. Every effort should be made to separate them.

6. *Young People's Societies and Work for Young People.*

"Aside from the Sunday-school, most of the local churches have some form of young people's organization with a definite program of studies and other activities tending to prepare the members for more efficient Christian living." (Chile) Similar statements come from other countries, but the condition of young people's work appears far from satisfactory.

"Organizations through which young people can be trained in the Christian life have grown quite slowly. Very few Sunday-schools organize the older boys and girls for religious activities. Only about three-fourths of the congregations have Christian Endeavor and Epworth League Societies. In the early days, the emphasis was placed upon preaching the gospel. The older pastors were never trained for building up the church life. Many of our pastors frankly confess ignorance concerning work with the young people. Only three Sunday-schools have their boys organized as Boy Scouts. The great difficulty here is the lack of leadership. The adolescent problem baffles most of our Christian workers, and with boys and girls of this period we are failing most signally. It is urgent that pastors and leaders of church life understand the significance of the growing social impulses of the adolescent years. They must understand that this is why religion should be socialized in the days of youth. The young people's societies and the organized classes should be institutions for religious education." (River Plate)

Venezuela emphasizes the value of effective young people's work:

"The young men and women of Venezuela are untrained for leadership and yet it is not difficult to find ability suitable for training. It is a great mistake for the missionary *himself* to assume the duties of all the officers and committees, thinking that they will learn by observation. It should be the young people's *own* society, each member should have some

responsibility. They will learn cooperation in Christian work through committee work. Their knowledge of missions will be widened; a vision of Christian service will be received, resulting in life-consecration to definite Christian work, as well as deepening the spiritual life of all."

The educational principles involved are strongly stressed in the reports.

"The great educational principle in all such voluntary organizations is self-expression. Here is also opportunity for making many fresh impressions, but the distinctive element should be self-originating activities in religion. These do not exclude mature guidance any more than does the self-activity of school pupils. In fact, the voluntary organizations of youth often supply the educational factor that has been so greatly lacking." (River Plate)

"To win and hold young people for active participation in Church affairs would mark the difference between apathy and energy in church life. The work of the Esfuerzo Cristiano, the Liga Metodista de Jovenes and other organizations has been exceedingly helpful but much remains to be done, particularly in giving them responsibility for church work. If there is not enough for youthful energies, let Church-directed charities be organized, schools opened, orphanages begun, classes started in sewing, dress-making, millinery, carpentry, clinics arranged for budding dentists, doctors, and other professional men, providing activities in which almost any member of the Church community may find a place of service. Education classes both conducted for the young people themselves and by them for poor children in tenement 'conventillos' have been tried in different places and have been proved to hold the interest of young people who without their activity would have drifted away from the church. *There is nothing in the normal development of young people or adults which should lie outside the circle of the Church's interests.* If a survey of conditions in several different churches, (religious, home, school, recreational, social) could be made and the results graphically presented to the various groups of national workers with recommendations as to measures by which the Churches could meet the conditions

portrayed, a more general appreciation of the needs for enlisting young people in Christian service would be aroused, and means would be found, work begun, opportunities seen, which are waiting for just such an awakening. We must give the young people work and responsibility." (Chile)

"Provision for social life and for meetings of a more intimate character than is possible in a Sunday-school room should be sought. As in Sunday-school work, literature adapted to the social conditions and habits of thought of Chile is needed. Above all, pastors and church officers and all who work with young people should understand that there are many varieties of spiritual experience and of Christian activity, and that young people need not show all the characteristics of an experienced adult Christian." (Chile)

The difficulties of inadequate local leadership call forth these statements also:

"The problem should be studied broadly and locally with a view to granting more freedom of initiative and more responsibility to the young people themselves." (Brazil)

"The lack of suitable meeting places and of adequate direction and stimulus for the organizations that have been started has been aggravated by the slight team-play and cooperation shown by the Chilean young people themselves when not encouraged by someone with initiative. But the spirit of cooperation can only be learned by actually working or playing at some problem that has been made to grip their attention, so that its solution means more to them than individual preferences and petty rivalries. More literature and better meeting places are urgent, but above all is needed trained leadership to supply the stimulus and map out the activities which the young people need." (Chile)

"Failure, in some cases where these organizations have been tried, has been because their activities have not been intelligently directed. There must be skilled leadership and the members must be instructed and impressed with the true proportion of things." (River Plate)

Other points to be guarded are noted.

"The educational, or at least the training, idea of young

people's societies is not generally recognized. The effort to have an active society is rarely accompanied by proportional effort to direct activity toward truly educational ends.

"The proper age limits of these societies have not always been noted. They are determined by nature herself and coincide with the limits of adolescence. It is safe to say that there is no sufficient reason for societies and clubs much before the age of twelve or after the age of thirty. Within this period later adolescence will furnish the members for one group, the senior society; early and middle adolescence the members for the junior society, or for a junior and intermediate society. In present practice, however, persons far beyond adolescence mingle with the youth of the senior society and take away its distinctive character and function." (River Plate)

All reports stress the *lack of adequate literature*. "The literature for this branch is improving, but is still painfully inadequate." (Brazil) "There is also a lack of satisfactory literature for young people, dealing with high ideals of personal life, with questions of health, hygiene, sex, and the establishment of happy homes. Many translations are to be had, but this literature must be produced with a clear understanding of the prevailing attitude, background, and upbringing of the young people." (Chile)

The value of institutes is pointed out in a statement from Chile.

"At present four organizations are devoted to the extension of young people's work, the Epworth League Union of Santiago (Methodist), the El Vergel League (Methodist), the Christian Endeavor Societies (Presbyterian) and the Federacion Nacional de Sociedades Bautistas. The Methodist Church has a missionary at work extending young people's societies by literature and visiting. The Presbyterian Committee last year published a year's course of topics and organized a deputation. The Baptist Federation was recently formed, and has held an Institute in Temuco. The vision must be conveyed to the young people by visitation from church to church, and by institutes for leaders.

Whether this leadership is provided denominationally or interdenominationally, the institutes should be held regionally in cooperation to secure larger attendance and more attractive programs."

A striking warning of the lack of adequate coordination of these societies with the whole program of the local church is sounded by the River Plate statement and echoed in Brazil:

"While our work is still in its formative period care should be taken not to reproduce the present chaotic condition of the young people's work in the United States. From the standpoint of system and economy of force, the conditions there are lamentable. Between the Sunday-school, the various societies, the catechumen's class, and the public worship there is no clearly recognized principle of differentiation or of coordination. There is overlapping in membership and in function. The same young persons are carrying on Bible study in their society and in the Sunday-school with no connection between the two plans of study as to course, method, or administration. The societies conduct prayer meetings whose relation to the weekly prayer meeting of the church is ambiguous. They hold Sunday meetings that clearly compete with the evening worship. This confusion results largely from the lack of a definite educational idea.

"Order will be restored when the Church recognizes itself as a school. One immediate result will be the fusing of the various systems of Bible study. One reason why the Sunday-school has a competitor in the societies is the lack of specific adaptation of the Sunday-school curriculum to certain stages of development. When this defect is removed there will be no essential reason for the competition. If the Sunday-school were to broaden out into a school of religion, it would provide for direct spiritual impressions and for spiritual self-expression appropriate to each stage of growth. It would lead young adolescents to self commitment to Christ and to membership in the church. Why then, should not the junior society become identical with the corresponding department of the school? Meetings other than those of the general school could be held whenever they were needed; officers

could be elected and committees appointed; in fact everything now done by the society as a split-off body could be done fully as well by a department of the school. The result would be great economy of energy on the part of adults, and positive gain in the unity of the pupil's consciousness." (River Plate)

In the senior society the case might well be the same.

7. General Summary of the Local Church Situation.

In the statements of the Regional Commissions certain problems emerge as chief:

(a) *The lack of trained workers.*—No problem is so strongly emphasized by the field reports as this. The lack of facilities, and of funds for training teachers and leaders is emphasized, but a more fundamental deficiency is the unreadiness of possible workers to take the trouble to be trained.

"The outstanding problem we face in Sunday-school and Young People's work is found in the paucity of trained workers. Literature, of a kind, is available; the raw material of untaught pupils is plentiful; a place to do the work is usually at hand; but persons who are willing to dedicate time and thought to the work are very, very few. If our teachers, officers, and young people would really use the materials at hand we would see our Sunday-school work transformed."

(b) *The lack of adequate literature both for curriculum and for promotion.*—All reports stress this need. Brazil urges "more appropriate lesson courses," "literature for use in the home," "adequate literature for the simple people of the hinter-land," "a great deal of more adequate literature for young people." Chile reports, "We have far to go in securing the best literature for our needs, for teachers and pupils in boarding and day schools, Sunday-schools and other organizations"; and adds that there is "lack of adequate curriculum," "lack of adequate story literature," "lack of adequate teachers' guides and lesson helps." Says Venezuela: "The great problem in the Sunday-school is to get helps in Spanish and have them

in time for use." "The materials for the religious education in the local church are very inadequate," states the River Plate report, "the lesson helps are very scanty and it is pitiable to see with what difficulty the new lesson helps are produced." "For more than a year and a half the Sunday-school workers of our field have not had available a text-book for training teachers"; suitable text-books are urgently needed for teaching religious education in theological schools.

(c) *The lack of coordination.*—The reports from the field, except that from the River Plate, do not emphasize as fully the problems of coordination as they do the problems of leadership and curriculum literature, but frequently situations are described which show the urgency of this factor. The Brazil statement refers to the need for coordination of the young people's work and for an integrated program of religious education in the local church. "There has been no serious attempt to correlate the religious teaching in the regular school program with what the Sunday-school provides." (Chile) "There is very little cooperation of parents in the work of the Sunday-school or other religious educational agency." (Chile) The vigorous emphasis of the River Plate report on the correlation has already been cited.

V. The Major Problems in Religious Education in the Local Church.

Reports and data from various South American countries indicate four major problems of religious education in the local church: program; curriculum and materials; trained leadership; and the local church's conception of its task. Of these the problem of leadership will be treated later.

1. *The Program of Religious Education in the Local Church.*

(a) *Its basis in relation to general education.*—There are two typical situations in general education affecting the program of religious education. The first is where the public school program is entirely secular, all religious education being eliminated, or where formal religious edu-

cation in the public schools is insufficient for Christian character education. The religious educational program here must be entirely outside of the regular day school hours and work. The local church must in this case decide whether the Sunday period is sufficient for adequate religious education and whether it will add week-day religious education outside of public school hours.

The second situation appears when the State law recognizes education under private auspices adhering to government standards, and permits the addition of religious educational courses. Here the local church may establish a parochial school. (In such a case the State may provide no finance for the school or it may subsidize the secular courses.) If the church does not develop a parochial school, then it must, as in the first instance, consider the adequacy of the Sunday program and the possibility of supplementary week-day work. If it establishes a parochial school the Sunday program must be considered in a new light.

Adequately equipped and operated, the parochial school (or a mission day or boarding school associated with a given local church) undoubtedly affords a better opportunity for effective religious education than any other type. The educational activity of the pupil is more nearly unified than it can be otherwise and there is larger opportunity for religious and moral educational activity.

(b) *The elements in the program of the local church without a parochial school.*—A very brief inquiry of the regional committees as to the elements of the program reveals both the strong hold the purely instructional conception has and also definite efforts to get beyond it. Brazil finds the chief elements to be (1) a uniform Bible lesson for the Sunday-school, with special courses for three elementary groups and for new Christians; (2) weekday religious education coordinated with this Sunday-school instruction. Venezuela states them as Bible stories, missionary education, Bible history and geography, doctrine perhaps using a catechism, Church history, intensive study of parts of the Bible, much memory work, teacher training classes. The River Plate suggests insistence on the need for trained leadership; properly graded lessons,

a simple course for newly organized schools or classes, the coordination of young people's societies with the Sunday-school, and the organization of the church and the family into educational unity. Chile states the essential features systematically:

"A. Teacher training, (1) of present teachers, (2) of future teachers.

"B. Religious instruction, (1) Sunday-school, (2) Week-day religious education, (3) vacation Bible school, (4) probationer's or catechumen's class.

"C. Training in worship; (1) Sunday-school, (2) church, (3) prayer meeting.

"D. Training in giving; (1) Sunday-school, (2) church, (3) charity.

"E. Training in Christian service; (1) in the Church activities, (2) in community betterment, (3) in other altruistic activities.

"F. Social development.

"G. Recreational development."

Another point of view gives this suggestion:

Educational processes: training in worship; training in Christian activity, including giving, service, social activity, and recreation.

Clasification of pupils: (1) newcomers without religious training, divided into chief age groups; (2) pupils with previous religious training, divided into chief age groupings as beginners, primary, junior, intermediate, senior (young people), and adults.

Educational agencies: The church school, with sessions on week-days (if practicable) and on Sundays; the work of each group in the school to include *all* the educational processes indicated above, groups combining or subdividing as may be desirable. Organized departments in the adolescent groups to be equivalent to the young people's societies in organization and activity. Adult groups to contain parents' classes. Adult and young people's groups to contain normal training and teacher training classes. Week-day curriculum to be largely activity and instruction; Sunday curriculum to be largely worship and activ-

ity, but some worship features in the week-day and some instructional features on Sunday.

(c) *The time schedule.*—Two items should be noted here. The first is the fact that in much of South America there is but one preaching service on Sunday in each local church, and that is held in the evening, the Sunday-school being held in the morning, with two to two hours and a half available. The opportunity which this gives for a well-developed educational program on Sunday morning is striking and should be used to the full. Training in worship, adequate class periods, meetings of group organizations for service activities can be shaped into a well-balanced and fairly complete program for all the members and constituents of the church.

A second item is the development of Sunday sports. This is stated to be a leading difficulty. The Evangelical idea of Sunday observance has generally been opposed to such activities on Sunday. Outside of the Evangelical group these are regarded as a normal part of the day's life. On the other hand, the church is making practically no provision at any time for the social and recreational activities that youth reasonably demands and which, kept wholesome by proper leadership such as the churches could give, should be a powerful factor in sound character education and in allying young people with the Church. Serious consideration should be given to this phase of the church's program for young people.

(d) *The formation of a program.*—All the Regional committees point out the desirability of a unified program for religious education in the local church which can be suited to the most elementary situations and yet grow into a more extended program as the church grows.

Because of the lack of opportunities, prior to the Congress and during its sessions, for the prolonged counsel necessary for forming such a program *it is suggested for the consideration of the Congress* that a commission might be formed, consisting of several regional groups, the chairmen of which with a few British or North American advisors might form a central body for common counsel and for the preparation of a statement. The fullest exchange of information and suggestion should pre-

cede the formation of plans, which should then be widely examined and revised before final issuance.

The program thus worked out should provide specific suggestions (1) for the pioneer Sunday-school, (2) for branch Sunday-schools with possible week-day opportunities, (3) for the smaller churches, (4) for the larger, more fully organized churches. Every effort should be made to provide standards of effectiveness with flexibility in meeting needs. Such a program should become the basis of definite study in all theological and worker's training schools as a guide to church work and the denominational and interdenominational agencies should use it as expressing their objectives in assisting the development of local church work.

2. *The Curriculum and Materials for Religious Education in the Local Church.*

The regional reports all express at one point or another dissatisfaction with the present curricula and materials.

"Constant improvement is being made in literature in Portuguese for pupils, teachers, teacher-training, and young people. The greatest lack at present is in that for young people, to help them in their Christian life, in their church societies, and in directing them to and preparing them for Christian life service. One of the great obstacles is lack of funds for publication. Recent North American educational developments should be studied and adaptation made where desirable. General plans for Latin America would probably be suitable to Brazil, but the language must be Portuguese. Adequate literature is needed for the simple people of the hinterland." (Brazil)

"The materials for the religious-educational work of the local church are very inadequate. We feel that the mission Boards should budget a liberal allowance for preparing the teaching material which is to help form the members of the native church. In the older grades, it is very important to include lessons touching on certain indigenous or national problems, such as gambling, illiteracy, lying. The temperance and missionary lessons should be treated with more of a local background than hitherto.

"A properly graded system of lessons should be furnished. The present difficulty with the graded lessons in Spanish is that the course lacks the intermediate and senior lessons. Furthermore, there should be a simple course in the life of Christ to be given in newly organized Sunday-schools or, in older schools, with classes of new recruits. The greatest gap is found at present in the work with adolescents." (River Plate)

"The materials available for first class work are far from satisfactory; a few translations for teacher training, certain years only of the international graded lessons and meager lesson helps for teachers of the international lessons sum up the whole supply. Improvement can best be secured by a congress of religious-educational leaders from each section of Latin America to study actual conditions and determine lines of literature emphasis. A single country is too small a unit for the preparation of a special literature. Moreover, racial inheritance, historical development, and present religious and social conditions are similar throughout Latin America. Consequently, materials with this background, by writers (preferably Latin Americans) who have a working knowledge of Spanish literature and Hispano-American traditions, would find general acceptance. Each country might have certain local publications to supplement the general supply, but the main line of advance should be away from translation toward original production.

"In Chile, as everywhere, graded lessons are indispensable for effective work. But here a departmental graded system is better because of its greater simplicity, requiring fewer courses, and consequently a smaller number of books in any given year. In Chile, until the handicap is overcome of not having teachers with even the rudiments of higher education and its attendant *ability to prepare a lesson for teaching,* some system of uniform lessons may be necessary, in many cases, that instruction may be given to all the teachers at once. In Concepcion the Methodist Church is using what graded material there is in Spanish with very good success, as it can draw on the trained teaching staff of both Methodist schools. In the same city the Presbyterian Church continues the uniform lessons in the conventional way because most of the teachers feel they cannot prepare their lessons alone and

without the weekly lesson study class. Lessons better adapted to social and moral conditions in Chile, and to the calendar of the southern hemisphere, are imperatively needed. Steps are being taken to insert special lessons on peace and prevention of war." (Chile)

(a) *Typical situations for which curricula are required.*—The analysis given in Section IV and in this section seems to indicate that to meet the curricula needs of South American schools we need first to satisfy the needs of the present types and that then consideration ought to be given to new curricula closely suited to the newly proposed program for religious education in the local church. The types requiring first attention with reference to curriculum and materials are (1) the pioneer school; (2) the semi-organized school; (3) the fully developed school with or without week-day work, and with or without the integration of the young people's societies with the school; (4) teacher training.

(b) *The materials for the pioneer school.*—There is no material specifically adapted to this type. The prevailing custom is to use the International Uniform Lesson Series without reference to date. Picture papers, such as *Manzanas de Oro* and *El Aurora,* picture lesson cards with Spanish text, and, where possible, the large picture rolls, are effective in attracting and holding the interest of both children and adults.

It might be wiser for these pioneer schools not to attempt to follow any dated series of lessons, which inevitably have topics more suitable for advanced instruction, but to have four or five undated lesson series covering three to six months each and consisting chiefly of story cycles. Such cycles as the life of Christ, the Beatitudes, some of the parables, the story of Joseph, stories based on some of the psalms might be practicable. The materials would consist of a small pamphlet containing the stories and standard suggestions for carrying on pioneer schools, and a Bible picture roll illustrating the stories. Possibly picture cards also might be made available. Picture rolls of songs to be taught might also be prepared.

(c) *Materials for the semi-organized school.*—At pres-

ent the small semi-organized school with teachers of limited training finds the graded lessons too difficult. Often the pupils cannot be divided into satisfactory groups. The uniform lessons, however, are unsatisfactory for the younger age groups; and even when efforts are made to adapt them, the results are far from satisfactory. The semi-organized school ought at least to divide into five class groups represented by the beginners, primary, junior, intermediate-senior and adult groups. If this were practicable, curricula being developed in North America and Great Britain might be suggestive. In North America the courses, known as the Group Uniform Lessons, are prepared on a three-year cycle for the primary, junior and intermediate age groups, an entire age group, however, studying the same lesson each Sunday. The material, at present, is appearing in periodical form. Careful study should be given to this development in meeting the needs of the semi-organized school.

(d) *Materials for the fully developed school.*—The regional reports indicate that the graded lessons have been of considerable value where there are teachers of sufficient training to use them. The major difficulty is that the series is incomplete just at the point where it is most needed to reach the young people.

Definite steps should be taken to secure enough additional courses each year so that pupils who have had the advantages of the graded lessons need not fall back into the use of the uniform lessons.

(e) *Material for training in worship.*—It is suggested that for the development of training in worship a continuous series of programs of worship be prepared and issued in periodical form, programs to contain materials for the leader's use with practical suggestions on training in worship. This could be prepared well in advance of the date of use; and, if widely circulated, would greatly assist untrained officers to effect training in worship. Possibly such material might be included in a periodical for teachers, where such are available.

(f) *Materials for adults and parents' classes.*—For adults and parents' classes particularly there is almost nothing. *"El Hogar Cristiano," "El Hogar Social,"*

"El Hogar Higienico," are practically the only books available in this field, written from a distinctively Christian standpoint. The books listed below for young people would, of course, be of interest to adults as well. The desirability of special literature for parents in the adult classes is emphasized in several statements.

(g) *Material for young people's groups.*—For statements of need see the preceding section. Books now available in Spanish for use in young people's and adult classes are: *La Personalidad Divina del Maestro,* H. E. Fosdick; *El Evangélio de San Juan,* Robert E. Speer; *Principios Basicos de la Civilización Moderno,* Julio Navarro Monzó; *Factores Personales en la Vida Cristiana,* W. D. Weatherford; *Principios Sociales de Jesus,* D. R. Edwards. Several excellent books are in the course of translation and preparation.

(h) *Special story material for children and youth.*—The report of the Commission on Christian Literature will undoubtedly show a number of papers for children issued in different parts of the Latin-American field. The Commission on Religious Education would urge the development of this literature. It is needed not only to displace much unwholesome and pernicious literature, but as an important character-building influence. Measures should be taken to avoid duplication and to secure economical production; these, however, are best considered by the Commission on Literature.

(i) *Materials for training leaders.*—On this topic see pages 131-132.

(j) *Problems of production and distribution.*—Where the problems of literature production, marketing, and sale are referred to in reports received by this Commission, the data given have been referred to the Commission on Literature.

(k) *General recommendations.*—It is apparent that there is a real question as to whether any of the translated courses meet the need. Better materials of religious education and a comprehensive curriculum are also demanded. Much more is needed than is now at hand. On the other hand, in the newer conception of the curriculum no final formal set of lessons can be prepared. Those

charged with curriculum-making in North American Sunday-schools, after having finished the graded lessons, supposedly pedagogically sound and complete, are now re-studying the whole problem and attempting to integrate instruction and activity, present environment and experience of the past. Not only should the leaders in religious education in South America take advantage of experimentation in the United States and elsewhere, but they should, on the basis of the newer results of experimental education, become themselves contributory to the continual process of making and re-making curricula.

So far as the Commission knows, no group of persons is systematically at work upon the problems of curriculum creation for Latin-American local churches. *It is recommended* that a commission on curriculum and materials, identical perhaps with that on program, be established by the Congress, this commission to re-examine the curriculum and materials for religious education in the local church and to establish two programs for the production of materials; the first to consist, as far as possible, of existing materials as a curriculum for existing agencies of religious education, producing only such supplementary material as necessary; the second, on the basis of the conclusions to be reached by the commission on program, being the plan of a new and more comprehensive curriculum giving full recognition to the importance of training and worship and to the activities of Christian service, including these phases of religious education as definitely as the purely instructional phase.

3. *The Local Church and Its Conception of Its Task.*

A major problem to be faced in the entire development of religious education in South America is the reported indifference at many points and discouragement at others in reference to effective religious education. The quotations in earlier sections stresses this very strongly. Another phase of this attitude appears in the following statement:

"It has been very hard to get our people to recognize the importance of a program toward which to work, the feeling always being that because our schools or congre-

gations are small, therefore, the fundamental principles governing the teaching of religion or the organization of the school cannot be worked out." (River Plate)

Unless the local church, pastor and members, are truly concerned about the religious education of the children and young people of the church the liberal Evangelical movement in Latin America can never make to Latin American life the contribution which it should rightfully make nor effectively develop as a church.

This very serious problem must be solved by the leadership of the churches. The denominational bodies and the leaders of the public opinion in the churches are the persons upon whom the responsibility for changing these attitudes must in the first instance rest. In the local church the key person is the pastor and, in the long run, the key to the pastor is the theological seminary.

Something undoubtedly can be done by supplying pastors and other leaders with the most stimulating literature on religious education, periodicals and books produced in North America and Great Britain. Some provision should be made for this by the denominational boards. More adequate measures should be devised.

VI. Religious Education in the Home.

No other center of human activity contains the opportunities and the power for character-formation possessed by the home. Where other agencies exercise greater influence the home itself has not lived up to its opportunities.

Christ "glorifies the relations of the family by making them the figure by which men may understand the highest relations of life. He speaks more of fatherhood and sonship than of any other relations. He gives directions for living, using the family terms of brotherhood. . . . He teaches men when they think of God and when they address Him to take the family attitude and call Him Father." Christianity hopes to solve the world's ills, "not by external regulations, but by bringing all men into a new family life . . . with God, so securing a new personal environment, a new personality as the center and root of all social betterment." The family exists, "not for economic purposes of food and shelter, not for per-

sonal ends of passion and pride, but for spiritual purpose, for the growth of persons, especially the young in the home, in character, into 'the measure of the stature of the fulness of Christ.'" [5]

(a) *The actual promotion of home training.*—"So far this consists in occasional sermons on the duties of parents and effort at home study of Sunday-school lessons by pupils and by Home Department members. A few primary teachers hold occasional mothers' meetings." (Brazil)

"Religious education at home has been promoted strongly through adult attendance at Sunday-school, and organizations of church women. Campaigns fostering family religion and the family altar have considerable success. However, we have just begun. As yet parents cooperate very little in the work of the Sunday-school or any other agency." (Chile)

"A number of the larger and best organized Sunday-schools are striving to link up the home more intimately with the Sunday-school children of that home. In many schools a Home Department endeavors to secure study during the week by its members. Our pastors preach occasionally on the importance of the home and parental responsibility. The observance during the last two or three years of Mother's Day awakened much interest in problems related to the home. During the Centenary Campaign of the Methodist Episcopal Church, an important item of the program was establishing the custom of family worship in each home. In this way, the conscience and the sense of responsibility of the parents was stirred." (River Plate)

"As the fine young people in the churches now marry, there is great opportunity to stress the family altar, studying the Bible together, and education of their children. This is being done to some extent." (Venezuela)

(b) *The problems to be solved.*—(1) *The stirring of a sense of responsibility* is a prominent need. Brazil puts it first. Argentina and Uruguay report "the greatest difficulty in getting Christian workers to see the impor-

[5] Cope, H. F., *Religious Education in the Family*, pp. 42, 43.

tance of visitation of homes." "A most urgent problem before the Evangelical churches is the awakening of the home to its responsibility." "Our main effort," writes the Chile committee, "should be to secure faithful study and use of plans and helps now in circulation."

(2) *More and better literature* is stressed. "Literature is needed to suggest workable plans for local churches." "Literature and discussions are needed to help pastors, Sunday-school superintendents, and teachers, also for parents and older children to use in the home." (Brazil) "There is a great need of literature helpful and inspiring to fathers and mothers." (Argentine, Uruguay). "Much literature has been produced," but "there is still need of better." (Chile)

(3) *A systematic and coordinated program* is urged in several statements.

(c) *Suggestions and solutions.*—(1) That in the study of the program of the local church recommended on page 25, there be included specific suggestions for stimulating effective religious education in the home.

(2) That some central agency, specified by the Congress, assemble data upon the various plans and campaigns already tried and distribute this widely among pastors, leaders, and workers.

(3) That in the courses on pastoral work in the theological schools and training schools and in the pastors' conferences, renewed attention be given to the ways church workers can help to develop Christian homes.

(4) That some central group assemble the existing material and supplement it by arranging for full exchange of knowledge as to what exists. The possibilities of a variety of leaflet literature widely distributed from dispensaries, and other centers should be considered. "We feel that a special course for the training of mothers and fathers, prepared and given in our Sunday-schools or in special week night classes, might do much good." (River Plate)

(5) It is urged that all leaders, pastors, and church members give special thought and study to the teaching of Jesus concerning the family and the significance He gave it.

VII. Religious Education in Day and Boarding Schools.

Three types of day and boarding schools concern the constituency of the Congress: (1) parochial schools, attached to the local church and maintained by it,—widespread in Brazil, well known in Chile, but less frequent in Argentina and Uruguay; (2) mission schools supported by mission Boards, usually for children of believers; (3) schools and colleges, usually supported by mission Boards, recruiting pupils largely from families of well-to-do liberals or Catholics. Brazil reports that in the first two types daily Bible study prevails, and that in the third the practice varies greatly. "Most schools that receive pupils in early childhood and keep them into adolescence give a fairly thorough course of Bible teaching, usually having their boarding pupils in Sunday-school as well. Where pupils are received during adolescence it is more difficult to adapt and apply Bible teaching to their needs." These statements would probably apply accurately throughout Latin America.

1. *The Opportunity of the Day and Boarding Schools for Character-Education.*

"Christian schools and colleges offer an opportunity for religious education that cannot be excelled. The daily hour of religious instruction affords much longer time than is available in the Sunday-school. The common worship of the school, rightly used, may be made an invaluable training in habits of devotion. The whole of the class-work and the hours of play are rich in opportunities of exemplifying and interpreting Christian living. Above all it is possible in such institutions, if the staff and a sufficient proportion of the students are Christian, to realize the life of a Christian society devoted to the service of the kingdom of God, which through its unconscious and contagious influence is the most powerful of all forces in the shaping of Christian character." [6]

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[6] J. H. Oldham, *International Review of Missions,* Oct., 1924. p. 514.

2. What Are the Problems?

Brazil reports them: (a) for the second type of school —"acceptance of best ideals, methods and objectives; standardization; adequate supervision"; (b) for the third type—"right leadership; a well studied program of religious teaching in school and home and pervading the life of the institution." "We are not beginning to make full use of the splendid opportunities furnished in our day and boarding schools. The difficulty lies mainly with a lack of suitable courses, and also the lack of special training on the part of directors and teachers." (River Plate)

"The Evangelical day and boarding schools in Chile were begun under difficulties. Compelled to secure their major support from their work they catered to the class of people who could afford to pay well. To hold this patronage, the schools in some cases had to forego direct religious instruction. That day has passed. No longer must we camouflage religious education to hold our paying pupils. Unfortunately our school workers were not all quick and eager to put religious education into its proper place in the curriculum. Objections are numerous; most of them come down to a shortage of teachers, and the difficulty of adding to a crowded curriculum. Nevertheless our school workers see more and more clearly the need for a definite system of religious education through the entire school course." "The missionary teachers in these schools are usually well prepared to teach courses in religious education. Unfortunately their work is so heavy in most schools that the faculty hesitates to burden them further." (Chile)

The need for a comprehensive curriculum is also stressed.

A correspondent writes:

"Certain difficulties hinder the full realization of our ideals. The first is the lack of suitable textbooks in Spanish. It would be much easier for me and much better for my students, if each had a textbook in his own language. The

second difficulty is the lack of a constructive program of service to present to the boys along with our theory of service. For instance, if we could show the boys some real Christian work along social lines that needed to be done and could guide them in doing it, it would give a concreteness to our work that nothing else would give and would really develop them into the Christian and social leaders that we so much desire. The third great difficulty is bringing our boys into some sort of Christian organization. In some way or other it must be solved, if we are to realize the greatest spiritual and moral dividends from our mission schools. There is more than one reason why our boys are not attracted to our Evangelical churches as they exist today. These churches are small and unattractive in many cases, yet to me this is not the real barrier. The most outstanding barrier between our boys and the average Evangelical church is the difference in religious viewpoint."

3. *Objections from the State or the Community.*

"No obstruction from the State will develop against the systematic teaching of religion. Objection is sometimes made by parents who are unbelievers or Roman Catholics. The policy in all our schools is that of firmly insisting that all pupils should attend the Bible study classes. Rarely, if ever, do parents withdraw their children from our schools because of this." (River Plate) Brazil confirms this and adds, "If the teaching be done in a kindly way, using a constructive, expository method instead of the polemic and antagonistic method, the teacher will find in almost every case an open mind and appreciative spirit." For Chile there is no legal obstacle. "The state school requirements for primary instruction include sacred history, morals, and catechism, but without examination. These courses are prepared under the direction of the established Church and frequently taught by Roman Catholic priests. In secondary schools the course in religion is optional. In our schools we may do as we prefer."

4. *Worship in the School Program.*

"Daily or frequent services of worship in the schools

can very well supplement the studious part of religious development. It should not become a preaching service for the school director, nor an uninteresting monotonous exercise. Large student responsibility should be secured for these services. The matter of attendance might well be referred to a student council, but where that is not possible attendance should be required." (Chile)

The Brazil and River Plate reports concur in emphasizing the importance of sincere and real services of worship.

5. *Relations with the Local Sunday-school.*

"Frequently boarding schools arrange for capable pupils to aid in the Sunday-school of the local church, at times supplying workers for as many as seven or more branch Sunday-schools." (Brazil) "Such religious education work should become the laboratory where the older school pupils practice teaching, organizing and directing." (Chile) Brazil notes also the service of the trained day school teachers in training Sunday-school teachers.

6. *The Sunday Program of Parochial, Day, and Boarding Schools.*

In a previous section it was urged that where it was found that pupils receiving week-day religious instruction are in the same Sunday-school with those who are not, the two groups be separated. The Sunday program for the first group of pupils is of considerable importance. Brazil and Venezuela regard the Sunday-school as an opportunity to complete the day school work by adding more courses of study. A different point of view is expressed from the River Plate committee, which sees the Sunday session as the opportunity for a fuller program of worship training, and points out the value such schools might have as models.

The Chile report states:

"In the boarding schools, Sunday-schools are conducted. The type of Sunday-school is similar to that in the average church. So far as we know, there has been no serious at-

tempt to correlate the religious teaching in the regular school program with what the Sunday-school provides." "Where such a course [see 9 below] forms part of the curriculum the Sunday-school session could, in connection with it, either emphasize some phase receiving small attention during the week, such as the service of worship, song, prayer, Bible reading, etc., or continue the regular work of the course, reducing the work required during the week. Where there is no religious education in the curriculum, the Sunday-school should be graded and use the graded lessons and the school equipment, and should have the very best direction. Students should be given as much responsibility as possible, and from it should go out many youthful Sunday-school teachers every Sunday to help in the other Sunday-schools. Attendance at Sunday-school held in the school should be compulsory but attendance at Sunday-school held in other places should be voluntary." (Chile)

7. The Atmosphere of the School.

"The atmosphere in our day and boarding schools should be deeply religious. The life and example of the teachers can do more for religion than any definite systematic study. In the teaching of other subjects, all truth can be shown to be God's truth. If the atmosphere and the teaching is to be of this nature, it will be more than ever necessary that the teachers have definite religious experience." (River Plate)

"The life and character of the directors and teachers should commend the doctrines of God their Saviour in all things; all teachings should be made to have a religious character. All truth should lead up to Him who is the 'way, the *truth* and the life.'" (Brazil)

"The general life of mission schools and the teaching of other than religious subjects should all tend toward the development of Christian character." (Venezuela)

"The central aim of our day and boarding schools is to develop full rounded Christian character. It is possible to teach physics and geography so that the pupil never suspects that God is back of it all and it is just as possible to teach those subjects so that pupils are inspired by the way God works in this world." (Chile)

8. *The Need of Specially Trained Teachers and Their Qualifications.*

The reports, with one exception, unanimously urge selection and special training. Brazil accurately states the consensus:

"The teacher of the Bible or the guide of religious education in the school should be the easy equal of any member of the faculty; and should, to special intellectual training, add the qualities of an attractive, winsome personality and an absorbing love to God and for the pupils. Shall we think it worth while to train teachers especially for science and not for the supreme science—that of life and of God? Let the Boards see that provision is made for this." (Brazil)

"Either relieve the missionary teachers of other work," urges Chile, "and allow them to teach religious education, or train other teachers, whose stay on the field may be more permanent, for this. Such teachers could be chosen from the older pupils and given normal training."

9. *The Curricula for Religious Education in Day and Boarding Schools.*

"The religious education provided in our day and boarding schools ranges from the one state-required primary course of sacred history to a carefully graded course definitely placed in the curriculum and on a par with other courses as to subject matter, text-books, and treatment. Some regular curriculum work is now being offered in a few schools with texts from the Abingdon Week Day Religious Education series and in one school the use of the 'Gary' lessons in several classes. Possibly in the more advanced grades English texts could be used, but the advisability of teaching religious subjects in the language of the country is unquestioned." (Chile)

"One school in Brazil has a regular course of eleven years, beginning with the memorizing of chosen Bible passages and hymns. Then the hearing and repeating of Bible stories, next a more formal study of the history of the New and Old Testaments, the prophecies and epistles, and in the last two

years, a study of the history of the spread of Christianity and of Comparative Religion." (Brazil)

There seems to be a unanimous opinion from the Regional committees that a fully developed and well-balanced system of religious education with graded teaching material should be mapped out. To those who know the situation outside of Latin America it is significant that this voice is one of many from countries all around the world expressing the same need and that such studies have been begun. Undoubtedly every national culture will have to solve many of its problems in religious education in its own way, yet great advantage will accrue if Latin America can join with others in their study.

Both the needs and the methods of meeting them are brought out in the statements from the regional committees, of which the following is representative:

"The preparation of a religious educational curriculum for these schools should be undertaken under the direction of a commission appointed by the Committee on Cooperation in Latin America. After a close study of present curricula, presents aims with regard to future curricula, and an examination of the most successful courses in week-day religious education now in use, such a commission could outline a well balanced graded system of religious education and assign the work of actual course preparation to capable persons acquainted with the peculiar background and needs of this field." (Chile)

It is therefore recommended to the Congress that a special commission, composed of a central committee with regional cooperation committees, assemble and examine all of the curriculum materials for religious education in use in day and boarding schools in South America and, after study and counsel, report recommendations for criticism by the regional groups and teachers' associations, these recommendations to outline an adequate program for religious education in day and boarding schools, which, after full criticism and reshaping, may be adopted

and referred to the Committee on Cooperation for development.

VIII. The Supply and Training of Leaders and Teachers for Religious Education.

Outstanding above all other needs for effective religious education in South America is the need for trained leaders and teachers. No one cry of urgency is more frequent and more emphatic. "The outstanding problem we face in Sunday-school and young people's work is trained leaders." (Chile) "There is great need for leaders to promote the work in local churches, in denominations, in communities, states, regions, etc." (Brazil)

1. *The Pastor and the Theological School.*

"The importance of inculcating in the pastors of tomorrow the new ideals of religious education cannot be overemphasized. The pastor is the key man. The problems will never be solved until the interest and convictions of the pastor are captured, and more, until he is thoroughly trained to lead his people and organize the church in harmony with educational ideals. And yet, how often the curricula of our seminaries have been built without any reference to this outstanding fact!" (River Plate)

The following statements indicate what is being done in the theological schools:

"A group of theological seminary professors in Brazil recently resolved that all seminary graduates should complete a full three year teacher-training course for the diploma of the Sunday School Union, and so be prepared for leadership." "The Union Theological Seminary in Buenos Aires has a two year course in religious education, the first year having a text-book, Professor Weigle's 'The Pupil and the Teacher,' and the second year, Professor Coe's 'Education in Religion and Morals.' Every theological student is obliged to work in some church. Thus he works out practically the theories learned in class." (River Plate)

"In the Union Theological School, Santiago, provision is made for one course in religious education. The religious

education course in theological schools generally has been mostly theoretical, simple psychology or pedagogy, but of teaching methods, organization, problems of finance, social and recreational leadership, singing, etc., etc., there is altogether too little." (Chile)

As to texts and courses, Brazil seems to be fairly well supplied with texts, but the Spanish seminaries are less fortunate and much has to be given in lectures. This problem must be studied.

Among the recommendations for meeting the unsatisfactory conditions are the use of regional and district pastors' conferences for training and study of actual problems, but only a direct meeting of the need in the seminaries will be permanently adequate. *It is urged upon all responsible for the staff and curricula of theological schools in South America that provision be made in every school for at least one member of the faculty on full time to teach courses training future pastors as effective leaders of religious education and to supervise closely regular practice work.*

2. *The Training of Church Workers and the Bible Training Schools.*

The pastor's assistant, the deaconess, or other trained church worker is invaluable in assisting in religious education in the local church. The agencies which train such workers have, next to giving them their own thorough religious education, no finer thing to do than to train them to carry on the religious education of others.

From the data at hand the situation seems no better here than in the seminaries. Any commission studying the training of leaders should certainly consider religious education in these schools.

3. *The Supply and Training of Leaders and Teachers in the Local Church.*

Sources to be drawn upon.—"Leadership training has been growing steadily but slowly in the local churches. As literature is prepared and is appreciated, growth will be more rapid. Through the National Association a uniform

course of study has been undertaken for all Sunday-school teachers in Chile. The denominations urge the local churches, first, to develop the weekly teachers' meeting for lesson preparation and for special study; second, to establish at the Sunday-school hour a normal class of chosen young people to provide the school with future teachers." (Chile)

"Very little is being done in the local church to develop religious educational leadership. Much would be accomplished if the older adolescents were set to work as teachers of small groups or as heads of the various departments of work in the young people's societies. These organizations are their practice school. There should be ample room for spontaneity and self-originating activity. Our churches tend noticeably to place most church activities in the hands of older men and women. Confidence is lacking in the seriousness and reliability of the youth. Teacher-training classes should be pushed more energetically. The results so far have been very modest. In general, pastors and workers have been slow to perceive the importance of careful training and thorough preparation of those who are to work with the children and young people." (River Plate)

Outside help.—"Some of our mission schools can furnish from among their students fairly well trained helpers for local Sunday-schools. These mission schools could very easily widen their influence by doing much more of this." (River Plate)

This would be the more effective, if the policy suggested below were adopted.

"The mission and church schools of secondary grade should organize special courses for such training and require them for their students—candidates for the ministry and for other Christian work. Such training should be stressed in special courses offered in summer-schools. The theological seminaries should offer annually special courses for elders, deacons, and Sunday-school workers who wish adequate preparation." (Brazil)

Institutes and summer conferences:

"The institute idea is growing and should be greatly en-

larged better to prepare young people for the Church's task. A school of religious education during the summer has been projected, but the expense, the poverty of the average young Church member, and the frequent impossibility of their securing sufficient vacation for attendance has prevented realization." (Chile)

"The surest and quickest way to improve religious education would be to have trained workers set aside, either by an interdenominational body or by the denominatious in cooperation, to devote time to producing teaching material, both for pupils and for teacher-training, and to organizing conventions and conferences. Good volunteer help is available. Sustained direction will make it more efficient." (Chile)

The Brazil Union reports holding three institutes a year, where they should hold five. "Leadership training camps, summer schools and institutes are very necessary. The Union is anxious to develop this type of work, but lacks funds. It is considering using in institutes and summer school work seminary students trained in these subjects. Summer schools for the special training of these men and of pastors are a part of the plan."

Literature.—The materials for training are gradually increasing, and several excellent texts are now available. Through the Committee on Cooperation this literature can be made available in all parts of the Spanish-speaking world. Every title should be stocked in every literature deposit in Latin America. As specific texts for teacher training:

El Primer Curso para Instructores, A. A. Brown.
Curso Preparatorio para los Maestros, Weigle-Winchester-Athearn.
El Nueva Manual Normal, Spilman-Leavell-Burroughs.

Supplementing these texts:

El Estudio del Niño, Kirkpatrick.
Nuestras Niñas, Margaret Slattery.
La Adolescente, Margarita Evard.
El Principiante, Alicia Jacobs.

La Vida en su Proceso de Formación, Barclay.
Como Formar Hombres y Mujeres, Robinson.
Pláticas con los Maestros de la Escuela Dominical, Margaret Slattery.
Jesús, El Maestro Ideal, Marquis.
Educación Moral y Religiosa, G. A. Coe.
Organización de la Escuela Dominical, A. G. Axtel.
Problemas y Métodos de la Escuela Dominical, Charles Roads.

In Portuguese, Brazil has the largest assortment in South America: for texts—adaptation of Oliver's "Preparation for Teaching"; for books—"How to Teach Religion" (Betts), "Learning and Teaching" (Sheridan and White); "Organization and Administration of a Sunday School" (Cuninggim and North); "Seven Laws of Teaching" (Gregory); "Talks with the Training Class" (Slattery); and in preparation are "Life in the Making" (Barclay); "Sunday School at Work" (Faris). There are also many leaflets.

It is recommended that the Commission suggested on p. 117 study the present programs of leader training and the available literature and shape a body of suggestions for the common advantage of the national associations and the denominational agencies.

IX. The Extension of Spiritual Influences Through Educational Agencies.

The educational agencies studied in this report do not seek primarily to reach more and more pupils. Their work is intensive rather than extensive. Yet, in several instances, they afford significant opportunities for extension. Somehow those whose Master loved little children as no other spiritual leader ever did, must ward off evil influences and open freely to all children their rightful heritage of wonderful living in the family of God, their and our Father.

1. *The Church's Loss in Its Own Constituency.*

First, are the churches reaching and holding those already in their constituency? In Brazil "for the most

part the children of the local churches are receiving such religious educational opportunities as the churches afford." But in Chile, though "the Sunday-school reaches most of the children in the Church constituency, at least during their younger days, unfortunately it fails to pass them into the Church when the time comes. This is the largest loss in our work." Argentina corroborates this emphatically:

"It is a curious though painful fact, that all the children of our church constituency are not being reached by religious education. As in the church in North America, if we did nothing else but hold our own children, the church's growth would be most satisfactory. There are too frequently parents in the church whose children are not being touched by the gospel. No problem needs more prayerful attention than this indifference to the church on the part of many young people whose families are connected with it. There is no problem of this nature with the younger children; the loss of this young life occurs in the middle adolescence. The causes are untrained leadership and lack of lesson material that can grip the attention of the young people, but much more, the failure of the home."

This common and serious situation must be energetically met. Measures have already been suggested: emphasis upon Christian living rather than knowledge alone; correlation of the Sunday-school and the young people's societies and extension of the latter; adoption of a program that recognizes as a proper and potential character-making opportunity the young people's interest in recreation, in action, and in group activity. A commentator remarks: "The influence of the group probably is more responsible for the loss mentioned above than the 'failure of the home.' The churches should provide Christian associations in organized groups."

"By making our Sunday-schools more attractive and better conducted, by using the Daily Vacation Bible School plan of work, by providing time, space, and leadership for play, without diminishing the religious teaching or the emphatic

Protestant note, our Sunday-schools could double their numbers and quadruple their influence for righteousness." (Chile)

In general, the churches delay admitting children into full membership until twelve or fifteen years of age. It would be more fruitful to do this between the ages of eleven and fourteen.

2. *The Pioneer Sunday School.*

The pioneer Sunday-school offers the most simple and promising possibilities in reaching children who are untouched by active religious influence.

"Given a suitable hall nothing is easier than securing a group of children. The announcement of an illustrated lecture will draw them immediately. This we find the most satisfactory way of forming a nucleus for a Sunday-school. Usually pictures of the life of Christ or illustrating Bible stories and parables are used. Bright and attractive methods easily maintain the interest of these new scholars. Sometimes bigoted parents discover their children attending a Protestant Sunday-school, and then, in all likelihood, we lose the children. But in seven cases out of ten, the parents are completely indifferent to the religious instruction received by their children. Nor do they care very much whether they receive any. Splendid results could be had by encouraging more of our Protestant families to open little Sunday-schools in their homes, where the children of the neighborhood could gather and a movement be started which in the majority of cases, would result in a congregation in the neighborhood. During the process, these small Sunday-schools could be linked to the nearest church and become a feeder to that congregation. The stronger churches or the Sunday School Associations might well have a fund to meet the original outlay necessary for literature, song books, blackboards, etc." (Brazil)

3. *The Branch School.*

Little need be added here except to emphasize the great possibilities of the branch schools as agencies of extension. Where the parent church or nearby secondary

boarding schools can furnish leadership, the branch schools can be most effective, reaching many groups of children who could not be reached by the main school. Extension, however, should not be permitted to lower the quality of the educational work.

4. *The Daily Vacation Bible School.*

The Daily Vacation Bible School (more fully discussed on page 42) can be of unusual service in extension work, since the high proportion of children who are not in school at all means, so to speak, considerable vacation time. One of the types of program of these schools would be particularly useful for the week-day session of a pioneer or branch Sunday-school, or as a week-day parallel for such a Sunday-school in reaching into the community.

5. *Bible Study Classes Without Church Affiliation.*

Many South Americans to whom the thought of the church, Protestant and Catholic, is obnoxious are yet interested in studying the Bible. A South American correspondent suggests the "intensification in Latin America of the work of the Sunday-schools drawn away as far as possible from the churches to other centers, such as schools and private houses, etc., in order to insure that they will not be centers of sectarian propaganda, but points from which knowledge of the Gospels and of the Bible will be diffused."

Separation of the existing schools from the churches might be debatable, but Bible study classes for adults in particular, kept quite distinct from the other work of the churches, might bear very remarkable fruit. There are significant parallels in Germany and England in the seventeenth and eighteenth centuries. Given a wise and sincere leadership, such centers could be formed in natural groupings of people; *e. g.*, a group of friends in a neighbor's house, a group of workmen in a shop, or sales people and clerks in a store. The correspondent referred to above suggests also the possibilities of religious fraternities. He also recommends that there be implanted in Latin America "that most interesting development, the

work of the adult school movement of Great Britain with its methods of high grade religious education by lay conference." Undoubtedly there are great possibilities in these suggestions.

X. Allied and New Agencies.

Other agencies, which are or may be contributory to a liberal spiritual education in South America, must not be overlooked here.

1. *The Young Men's and the Young Women's Christian Association.*

These Associations have a peculiar opportunity in impressing moral principles upon young people through games, hikes, and competitive sporting events. Latin educators have recently recognized the educational value in principles of fair play, of being "good losers," of accepting defeat with grace, of team play, where the individual must sacrifice himself for the success of the group. The value of the open air, of the study of nature, of the spirit of exploration and of self-reliance can be best taught in actual camping and tramping under trained Christian leadership, such as the Associations furnish. In competitive sports, where often rowdyism, dishonest methods, and gambling have prevailed, the Association teams have introduced an entirely new spirit, which has had wide moral influence among the youth of the community. In voluntary classes in Bible study, in the study of life problems and in vocational classes the Associations have found a large avenue for religious education.

2. *The Daily Vacation Bible School.*

This is a new educational agency of very recent origin, but of many possibilities. Brazil and Venezuela report that it has not yet been tried there. "In Argentina and Uruguay so far only two churches have commenced this work. It is hoped that these vacation activities will be greatly stimulated by interesting the parochial school in such plans." In Chile "the Daily Vacation Bible School has been tried and found practicable. Material heretofore totally lacking in Spanish is slowly being prepared.

Enough is now ready for beginning work. Teachers have still to be prepared."

(a) *Its working plan.*—In the United States, where these vacation schools have had their greatest development, there are two forms differing slightly: the vacation religious day school and the daily vacation Bible school. Fundamentally they are the same. In many instances such schools are conducted interdenominationally. The teachers and leaders are often young people who give their time during their vacations.

The essential difference between the daily vacation school and the Sunday-school, apart from the days of the week and time of year in which they are held, lies in the program of work. While this is far from being stereotyped, yet its main features consist in the combination of worship, music, story-telling or dramatic work, expressional activities of many varieties, particularly handicraft, and recreation.

Considerable flexibility may be used in shaping the program, provided sound principles are followed. Generally the pupils should be formed into at least three groups: ages four to five, six to eight, nine to eleven. A single skilled teacher with helpers can handle such a combination.

(b) *The vacation school in South America.*—Several possibilities appear: (1) It may be distinctively a *vacation* school, introduced into the scheme of a parochial day school for freer character-forming activity than the rigid state-directed curriculum permits. (2) It may be a vacation school, conducted in vacation time by a local church or Sunday-school or by individuals, without relation to other educational work done by them, but simply drawing in children and youth who are on vacation from state or other schools. (3) It may, on either a daily or twice or three-times-a-week schedule, serve as a week-day program of the Sunday or church school and enrol the same children for its activities and continue throughout the year, ceasing to be distinctively a vacation school. It would then become a valuable educational aid to the local church where a parochial school is inadvisable or impracticable or where large numbers of children are without any educational advantages. Under these circumstances might be

introduced instruction in reading and writing by one of the modern rapid methods. Such a school would not, of course, attempt to meet the educational regulations of the state for recognition, but simply serve as a practical emergency measure to meet the serious illiteracy and as a character-building agency of no small effectiveness. (4) The daily vacation Bible school program is suggestive for the whole religious education work of a local church. This has already been touched upon. A fifth possibility is in connection with a pioneer Sunday-school or as an agency of character-training extension in and of itself.

3. *The Boy Scout Movement.*

Reports do not indicate that the churches in South America are related to the Boy Scout movement, except in two instances in the River Plate region. Inquiry shows, however, that there has been some development under national and under Evangelical auspices. It is also stated that the scouts in South America are generally either hiking clubs, or sub-military organizations; and that the religious and character-building principles which were in the foundation of the movement and which characterize the greater part of the Scout organizations across the world have been eliminated. When General Sir Baden-Powell, the world's Chief Scout, was asked about this he said, "Scouting with those elements left out is not scouting." In the United States, when scouting was first introduced, two general organizations were started; one adhered to the original principles; the other added military features of a pronounced character. The latter eventually subsided, in spite of much advertising and prominence. The former has grown by leaps and bounds, both in extent and in character-building effectiveness. For so promising and wholesome a movement to fall to the militarists and for young boys to be taught the false glamors of military life is a misfortune.

The Boy Scout Movement, rightly guided, is a helpful auxiliary agency to the church and, with proper leadership, can be effectively included in its work. But it is clearly out of the question for the churches to link up their boys' clubs with the majority of Scout movements, which

are in most cases Sunday hiking clubs, more or less militaristic in character. Some adaptation of the general features of the Movement could be made which would permit its use in our churches. It might be advisable to create a commission to study this further.

4. *Girls Guides or Campfire Girls.*

Practically the same is to be said with reference to the girls' organizations that has just been said of the Scouts. Here is a valuable lead which ought to be followed.

XI. Cooperation in Religious Education.

1. *Existing Cooperative Efforts.*

(a) *In Brazil* the principal denominational organizations promoting religious educational work are: the Baptist Church's Sunday School and Young People's Board, with general direction of all the work in these departments; the Methodist Church's committees on Sunday-schools and on the Epworth League; and the Presbyterian Church's committee on religious education; other denominations have usually some committee in general oversight over these branches.

"Two interdenominational organizations exist: the Brazil Sunday School Union and the National Christian Endeavor Union; the former having a well equipped headquarters and paid staff of workers, the latter being under the active direction of volunteer leaders. Both of these organizations seek to be representative of the affairs of the cooperating bodies. The Sunday School Union has secured active cooperation of practically all denominations working in Brazil except the Baptist Church. The Union's Executive Committee to which the cooperating denominations appoint official representatives, controls the affairs of the Union under the general direction of the World's Sunday School Association which at the present contibutes the sum of $5,500.00 per year. Local gifts added about $1,500.00 in 1923. It is the Union's purpose not to limit its efforts simply to promoting Sunday-school work, but to include the field of religious education in general. The Christian Endeavor Union receives slight if any financial support outside of the national field. It oper-

ates almost exclusively within the Presbyterian and Congregational Churches. Both organizations could do much more effective work, if more adequately financed, particularly in holding training schools, summer camps, and in the production of literature.

"The Evangelical University Federation, a federation of the Presbyterian and Methodist schools of secondary and professional grade, with oversight of those of lower grades is making special study of the means and methods needed to intensify the spiritual influence of the schools and to perfect the organization of instruction for religious education." (Brazil)

(b) *In Chile* the outstanding attempt at interdenominational organization for religious education has been the formation of the National Sunday School Association, directly connected with the World's Sunday School Association. Its first year has seen the preparation of plans of work, the realization of three regional conventions, and the arousing of general interest in the common task. It needs an active full time Executive Secretary. Heretofore, the World's Association has been providing half the time of Rev. George P. Howard, of Buenos Aires, for Sunday-school work in all Spanish South America. Manifestly any one in such a position cannot give much detailed attention to each field, and as a result the interdenominational work in Chile has suffered.

"The Methodist Church has had a Sunday-school worker on the field for Chile, Peru, Bolivia, Uruguay and Argentina for four years, with some funds for literature preparation. He has not limited his activities to Methodist work, but his field has been too extensive to permit much intensive interdenominational service. The Christian Alliance has recently brought down a Sunday-school specialist for its churches.

"In Chile, the National Association embodies national ideals, and, being supported nationally, should stand a much better chance of securing cooperation than would any foreign organization. It needs more whole-hearted support by missionaries and national workers."

(c) *In the River Plate region.*—In the Argentine, the National Sunday School Association has representatives from all the denominations except the Southern Baptists. It holds conventions and institutes and, at stated intervals, a special course of lectures.

"It has actively promoted the celebration of special days in the Sunday-school, such as Mother's Day, Rally Day and Decision Day. About eighty Sunday-schools are affiliated and contribute an annual donation. The World's Sunday School Association contributes through a secretary with allowance for travel and literature. Every winter for four years in some central church in Buenos Aires, a course of nine lectures is given on Sunday-school work. The response has been very gratifying, attendance never falling below 80. A certificate is given to those who complete the course satisfactorily. The hope is that this will eventually grow into a city institute for training teachers. In 1924, Methodists, Baptists, Disciples of Christ, and Anglicans were represented on the faculty, and the program centered upon the adolescent problem.

"Under the auspices of the National Association, institutes are held in the different provinces and the hope is that eventually provincial associations will be formed. These institutes, which bring about the visitation of the interior of the country by denominational leaders from the large centers, should be held more frequently. Closer contact between the large capital cities and the Evangelical work in the interior is needed. It is hard sometimes to realize the degree of isolation of the work in the provinces.

"Cooperation has not been easy between the various denominations in Argentina, Uruguay, and Paraguay. But those most opposed to neighborliness and comity have been unable to resist a vital interest in youth and children which has led them to gather around the child with their brethren of other denominations."

2. *What Can Cooperation Do to Stimulate Improved Means and Measures?*

"The interdenominational organizations should be in intimate contact with all denominational leaders, provide means

for their occasional meeting in conference, and arrange for a general plan of conventions and of institute work, which will include all workers in given areas, and for all such promotional activities as may be deemed expedient in their contacts with the local organized Sunday-schools or societies.

" One thing needed for the greater stimulation of improved methods of religious education is closer cooperation among the denominations in the unification of their work in all institutional enterprises,—such as those of education and publication, and especially the furtherance of the aims of the Union Seminary in Rio for the preparation of ministers and of religious workers in a more thorough manner than can be accomplished in small denominational institutions." (Brazil)

" Possibly the several National Sunday School Associations of Spanish America could get together to work as a unit in such enterprises as Sunday-school lesson preparation, the publication of training texts, the preparation of day school curricula for religious education, the production of Daily Vacation Bible School material, etc. It would be stimulating for representatives of these associations to visit other countries of the group, and help hold conventions and establish training schools. A Latin American Sunday School convention could be worked out successfully through some such central committee." (Chile)

3. *The Necessity of Genuine Cooperation.*

If the suggestions, made on page 109 and elsewhere, concerning a new program for religious education in the local church meet with favor and the program is built along the lines forecast in this report, changes will eventually be necessary in the present general promoting agencies. Two or more agencies cannot effectively promote sections of a unified local program without the program soon ceasing to be unified. The effort to shape a new program in other lands has all too often been blocked by the separateness of some of the " overhead " agencies. If this can be avoided in Latin America and all adhere fully to the common plan, great strides can be made in the strategy of spiritual education in Latin America.

4. *The Relation of North American Agencies.*

The Committee on Cooperation in Latin America has recently appointed a Sunday School Committee for the purpose of promoting Sunday-school work in Latin America in cooperation with the World's Sunday School Association and the several denominational, interdenominational or national Boards. It is provided that, when practicable, the executive officer of the World's Sunday School Association shall be the chairman of this committee. This committee, within the limitations of procedure of the Committee on Cooperation in Latin America, has the general direction of the Sunday-school work of the Sunday School secretaries for Latin America, where such are loaned by mission Boards, and reports jointly to the World's Sunday School Association and to the Committee on Cooperation.

The Committee on Cooperation and the World's Sunday School Association are also represented with the International Sunday School Lesson Committee, the Committee on Education of the International Council for Religious Education, and the Committee of Reference and Counsel of the Foreign Missions Conference of North America, on what is accurately described by its name "The Joint Advisory Committee on Methods and Materials for Religious Education in Mission Fields." It is not a financial organization, but seeks to make available on request the best experience in religious education in North America. Several members of this Joint Committee have assisted in shaping this report.

5. *World Wide Cooperation.*

In concluding this section on cooperation it is worth while to remark that far and wide across the world problems very like those considered in this report are being faced and studied. The last twelve months have seen a striking awakening of interest. In so imperative and vital a task as this ought not all we who owe allegiance to Him who draws all men to Him—and therefore together—be conscious of each other in thought, in common counsel and in prayer?

XII. The Major Emphases and Recommendations of the Report.

In summarizing, by way of conclusion, the major emphases and recommendations of this report those who have shared in its preparation desire to offer two general observations.

The first is that with the exception of the Roman Catholic background and tradition in the environment of most of the people of South America, and with the exception of the higher proportion of illiteracy which complicates some phases of the religious educational task, there is not an item in the problems and perplexities of the development of religious education in Latin America that is not present also in the more distinctively Protestant countries in extensive and acute form. With the exceptions named and the problems incident to the smaller membership at present of the Evangelical body in Latin America the problems are fundamentally one and the same. In a number of respects the opportunity for developing a complete program of effective religious education is greater in South America than in North America.

In the second place, the recommendations made may seem to call for more fundamental study of the whole program and curriculum of religious education than some will regard as necessary. But we would here record our conviction that now is the time for the Evangelical forces of Latin America so to lay the foundations for their future development that not only may be avoided the many misconceptions and erroneous policies that have been revealed in the history of religious education to the present time, but that in union and harmony there may be an adequate basis for the fullest possible development of these forces of character education, without which the establishment of truly great national cultures is impossible and without which the walls of the cities of the Kingdom of God cannot rise.

To delay consideration of these fundamental matters is to wait until the necessary readjustments which such studies will show to be wise, will be far more difficult, if not impossible to make. The Evangelical churches of Latin America are now sufficiently numerous and suf-

ficiently developed so that their fundamental problems can be discovered and studied and yet they are near enough to their beginnings to make possible the necessary readjustments.

The major recommendations and suggestions that have grown out of this inquiry are as follows:

1. That all our agencies for education and for religious education seek to renew their consciousness of the imperative importance of their redemptive task and that to that end they seek anew to bring educational objectives, materials, methods, and themselves into the fullest harmony with the mind and spirit of Christ. "No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church or school, that is permeated by the Christian spirit and is living and striving in forgetfulness of self for great Christian ends." (See pages 86, 87.)

2. That as far as possible the principle that education in the spiritual life is brought about fundamentally by activity in the spiritual life rather than by instruction concerning it be steadily brought into the controlling position in all educational work and plans. (See pages 87-90.)

3. That a special commission make a thorough study of the program of religious education for all types of local churches, including the relation of week-day religious education to such a program, with a view to formulating comprehensive statements of a variety of programs suitable for South America that can be made the basis of instruction in theological schools and in schools for training church workers and of all the promotional activities of denominational and inter-denominational agencies. (See page 111.)

4. That a special commission re-examine the curricula and materials for religious education in the local church and shape two programs for the production of materials; first, shaping, as far as possible out of existing materials, a curriculum for the agencies of religious education as they now exist, producing such supplementary material as may be necessary; and, second, on the basis of the conclusions to be reached by the commission suggested in the

preceding item, designing a new and more comprehensive curriculum in which full recognition will be given to the importance of training in worship and of activities in Christian service, including material upon these phases of religious education as definitely as upon the purely instructural phases. (See page 117.)

5. That some central agency assemble data upon the various plans and campaigns for stimulating religious education in the home and distribute this information widely; that renewed attention be given, in theological and training schools and in pastors' conferences, to the relation of the pastor and church worker to the development of the Christian home; and that the literature found to be needed be prepared and referred to the Literature Committee of the Committee on Cooperation in Latin America for action; that new attention be given by all to Christ's teaching concerning the family. (See page 120.)

6. That the commission suggested in items 3 and 4 study the present programs of leadership training and the available literature and shape a body of suggestions for the common advantage of the National Associations and the denominational agencies.

7. That a special commission, composed of a central committee with regional cooperating committees, assemble and examine all of the curriculum materials for religious education in use in day and boarding schools in South America and after study and counsel report recommendations for criticism by the regional groups and teachers' associations, these recommendations to outline an adequate program for religious education in day and boarding schools, which, after full criticism and reshaping, may be adopted and referred to the Committee on Cooperation for development. (See page 127.)

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Dr. W. C. Barclay.

The Report on Religious Education should not be assumed to be a complete report. It has been prepared with great care on the basis of reports from the field, supplemented in in the light of experience in North America. Any such report, to be most valuable, must promote a process of revision and development, not merely in the light of the discussions of such a Congress as this, but particularly through consultation and use on the field in the years ahead. Its significance is enhanced by the fact that it is a pioneer document. This is the first time that religious education, as such, has been made the subject of a formal report in a Congress like this.

Such a document as this cannot be thoroughly discussed in the time allowed. The speaker cannot do more than submit it for consideration, emphasizing briefly its ruling concepts, and at the same time raising certain questions concerning the application of the principles which it enunciates.

1. The Definition of Religious Education. We may think of religious education in either of two ways, in terms of the process, or in terms of the goals to be attained. In the first sense, religious education is a process by which religious experience is enriched and developed through self-expression, guidance in right choices and in conduct, worship, and cooperation in acquiring religiously significant knowledge. The goals or objectives of religious education are the development of Christian character, the continuous and progressive achieving of the ideals in the life and teachings of Jesus. It is the more abundant life which Jesus brought to the world,—a complete Christian life, which involves the Christian motive in the making of all life choices, conscious fellowship with God through Jesus Christ, an informed mind, an empowered will, and constructive contribution to a social order controlled by Christian principles.

2. Principles Regulative in Religious Education. The principles thus defined are fully stated on pages 85-93,

inclusive, of the Report. Of these, there are two which deserve particular emphasis. If actually made controlling, they will revolutionize many of the practices which now prevail in religious education.

(a) That the program of religious education should be pupil centered. It should take its beginning and find its end in the experience of the pupil. In the past, our programs have been very largely organization centered and material centered. It is not our primary task either to build up a religious institution or to teach subjects, not even to teach the Bible as such. Our task, first and last, has to do with personality, or to use the term of the Report, with the development of Christian character.

(b) That the most educative process is actual participation. As teachers and leaders, our business is not to do something for our pupils; it is actually to initiate them into the processes of Christian living. Our pupils can only learn the Christian life, whether in its devotional aspects, its moral or social aspects by actually living the Christian life. Any one of us has only to recall his personal experience to realize that he learned the practise of prayer by praying. So with every other aspect of the Christian life.

3. Religious education thus conceived is the great evangelistic hope of the church. In fact it is evangelism. How long will it take the church to realize that the greatest evangelistic opportunity in South America, as on other mission fields, is with the children and young people? We may have the children for the asking. They are everywhere about us in all of these nations, multitudes of them, unclaimed and untaught. If we will open our doors to them and invite them, we may have them by the hundreds of thousands. If we mature and train them in the faith and life of Jesus Christ, through them we can build the Kingdom of Jesus Christ in these lands; and we can do it in no other way.

4. Does religious education, as it prevails in our churches and schools, stand the tests implicit in the principles enunciated by this Report? Does it deserve the name religious education in that it actually educates in religion? Does it develop the mind of Christ in the pupils? Do they exhibit Christian motives in their choices and conduct? Do they have the power to do the right, as the right has been made known to them? Are they enlisted in building within their own groups a Christian society? Are they being led into fellowship with God? We have large num-

bers of children in our Sunday-schools, our church day schools, and in our boarding schools. To what extent are we succeeding in educating these children in the Christian religion?

5. Do we have the necessary resources for our task of religious education? Have we in this land a clearly and definitely formulated program of religious education? Or, can it be said with truth by our nationals, that the missionaries have not supplied them with a definitely formulated program? Do we have the resources in trained teachers and leaders absolutely essential to the carrying out of a real program of religious education in these lands? Have we given attention to the problem of developing a home environment for our pupils in which it shall be possible for them to live Christian lives? Do we have even the minimum literature necessary to carry out a program of religious education? What is required for the pioneer type of Sunday-school as described in this Report? What is required for the better organized school or for the fully organized school? What are the first things to be done,—the immediate necessities for providing what is lacking? We should not, however, be content with considering immediate requirements. Let us consider the needs of a permanent as well as temporary program. What is it necessary to do today that we may have an adequate program ten years or twenty-five years from today? When we become clear in our judgment regarding the needs of the situation, the question then comes, how can these needs be met? The Report contains certain definite recommendations for the consideration of this Congress and of the Findings Committee. Are these recommendations adequate? What changes should be made in them? These are some of the important queries which the Congress may well consider with care.

II. The Importance of Religious Education.

Dr. C. P. Hargraves, foreign superintendent of religious education of the M. E. Church, referred to the fact that in the great war, nations, nominally Christian, hurled themselves at each other, and that even today the preparations for further war seem to continue. The same attitude is maintained by labor and capital, the forces facing each other in an attitude of readiness for warfare. We, therefore, need today not only to preach Christ and to urge the adoption of Christianity, but to discover fresh ways of putting our

brotherly love into practise. As Dr. Barclay has suggested, the successful method is through the training of children and young people. The success of prohibition in North America was due to a generation of child instruction rather than to any sentiment-raising campaign. If we are gradually building the mind of Christ into the character of our boys and girls, the social and political problems of the age can be wisely met.

Rev. Professor Daniel J. Fleming, of the Union Theological Seminary, New York City, stated that a new profession has come into view. The habit of experimentation which characterized the investigation of the nineteenth century into the problems of nature has been transferred to the realm of mind, calling for similar methods of analysis and experimentation. Since 1900, wonderful advances have been made in education. There has been a true revolution in the teaching of secular subjects, and at the same time relatively similar advance in religious education. The religious education of today is based on a new psychology. Some regard it as a foe to Christian teaching. It is rather, however, a great ally in the teaching of Christianity.

One clear distinction should be made between religious education and religious instruction. The latter is what goes on in the class room, the former includes the whole environment. Any teacher with many years' experience knows how easy it is to rely on religious instruction. We may multiply Bible classes or Sunday-school classes, but religion does not primarily consist in knowledge. Religious instruction has its most important place, but religious education takes into account the education going on in each sort of environment also,—in the play field, in dormitories and in the home, etc. These we do not always have in mind, but they must figure to an important degree in actual practise.

Rev. Daniel E. Hall, of Concordia, Argentine (M. E.), wished to call attention to three principles of religious education with which he was in hearty agreement. (1) That the process of religious education should be continuous from birth to the end of life. No person at any time is immune from instruction. However, one should grow continually. (2) A true religious life demands some form of expression. The child or youth learns to pray by praying. Whatever activity one fails to utilize becomes more or less atrophied. Such expression is given endless opportunity in solving the ordinary problems of the home or of the community. (3) The Sunday-school and work for young people should be

developed closely together. They are not two departments, but may well represent the various activities of the same group of young people.

Rev. Alvaro Reis, of Rio, likened the church to an eagle whose wings are the Sunday-school and the young people's society. The Sunday-school movement is little more than a century old, but has justified itself abundantly. Christ loved little children. The Sunday-school should take them in as soon as born and keep in touch with them in some form until death. The aged can be cared for by the home departments. Some churches have classes which train men and women in expectation of parenthood.

The critical period of life seems to be from twelve to fourteen years of age. "For many years I have given much time and energy to a Bible class, but I would leave that at any time in order to study the children at this age and to minister to them."

III. The Sunday-school and the Young People's Society.

Mrs. Scott P. Hauser, of Santiago, Chile, superintendent of young people's work for the M. E. Church, desired to say an added word regarding the relation of the young people's societies and the Sunday-school, declaring that they were never to be regarded as rivals. They fitted together as members of one big family, both being needed for adequate educational results.

Our organizations strike against the handicap of having too little time available. One hour a week affords slight opportunity for training, and it seriously hinders the work of religious education.

The chief defects of the Sunday-school, as usually handled, is that it gives no opportunity for expression, but this is exactly the opportunity which young people's societies can give. Leaders and teachers are greatly needed by the Sunday-school. The young people's societies ought to produce these. In Chile, for the last six years, a summer institute has been held, now interdenominational in organization, for the express purpose of this leadership training.

IV. Method in Religious Education.

President W. A. Waddell, of Brazil, after expressing his deep admiration for the extent and character of the Report, gave it as his judgment that in a general school, religious education should be taught exactly like any other subject and

by the teacher of each grade. The employing of a special teacher for the single purpose of teaching religious education would have the effect, he felt, of lowering the standards of the class. In advanced grades, the use of a specialist might be wise, but he ought to teach more than religion alone. For that reason the speaker was not in favor of the appointing of a chaplain who should also teach religious education.

Dr. Luther B. Wolf, of Baltimore, Maryland, (Luth.), said that he agreed with much that was stated in this trail-making Report, but wished to express his non-concurrence in a few important regards. (a) He felt that the Report over-emphasized method and under-estimated the religious message and its content as given expression in the Bible. (b) He also felt that there should be some reference to the historical faiths of the world, such as Hinduism or Islam, which have been in active existence for centuries and represent certain valuable elements in religious experience; and (c) He thought the Report failed to value sufficiently the catechetical method of instruction, of which the Roman Church makes such powerful use. Protestants ought to use it likewise with the young who need specific teaching. It is generally agreed that in accordance with the careful shaping of the mind of the child up to nine years of age or so, the man will develop.

V. Preparation of Leaders.

Rev. Herbert S. Harris, of Rio de Janeiro, secretary of the Brazil Sunday-school Union, declared that any form of education presupposes capable leaders and some well organized methods of preparing them for leadership. In Brazil, the pressing need is acutely felt (a) for departments of religious education in each theological seminary. so that the future minister may be reasonably equipped for the wise oversight and leadership in this respect of his church and community; (b) for a teacher of religious education in each of the important church, day, and boarding schools; (c) for the training in the elements of religious education of parochial school teachers; (d) for the more definite training of teachers and officers of Sunday-schools, both now and in the future; and (e) for more and better literature.

The means and methods adopted to achieve these latter objects are (a) the multiplication and betterment of training classes in Sunday-schools; (b) city or community training courses, held consecutively for several days or nights, or held

once a week for a succession of weeks; (c) regional training schools during the vacation period for ten or twelve days, making use of the equipment of some boarding school; and (d) a central training institute for several weeks for the advanced intensive training of those who have had the preceding opportunities.

The two great essentials for the promotion of these plans are the provision of the necessary funds and a spirit of real cooperation.

Dr. E. C. Hounshell, of Nashville, Tennessee (M. E. So.), paid tribute to the army of teachers who spend time and strength on their preparation for a task, the full significance of which they do not always realize. Their fundamental need is intelligent training. The Methodist Church South in the United States has taken much pains to organize and promote Standard Training Schools in its churches. Several hundred of these have been organized. They usually hold one session a week in the early evening. People come directly from their business or homes, eat supper together, have an hour for rest or study, and then go into a period of class work. The course includes child psychology, Sunday-school methods, Sunday-school material, and special training for particular tasks. Each unit covers twelve hours of class room work, and there are twelve units in the curriculum. When they have all been covered satisfactorily, a diploma is awarded.

Mr. E. C. Knight, of Buenos Aires, speaking as a layman, expressed his admiration of the Report, but declared that it would never be put into practise until denominations know each other better and work as a unit in developing the leadership demanded. In his judgment, the ideals and methods emphasized by the Report were such as all religious workers, even Roman Catholics, can heartily approve. He instanced the fact that the greater part of the funds needed by the Morris Schools in Buenos Aires came from Roman Catholic patrons and friends. If that were true, what could possibly hinder the getting together of all Evangelical forces in developing this work of religious education?

VI. The Literature of Religious Education.

Rev. Hugh Stuntz, of Valparaiso (M. E.), declared that proper literature in Spanish, for the preparation of leaders, is greatly needed. There are three or four books now available which can be used and several others usable for special purposes, but when Dr. Barclay exhibits six feet of useful

books in English,[4] these three or four volumes in Spanish seem very few.

Literature that can be used by pupils is greatly needed, affording sound instruction through good methods. No criticism is intended of "Notas Explicativos," but it is too costly for many teachers and altogether too much so for the use of pupils, most of whom are wretchedly poor. The development of inexpensive, but good lesson helps involves (a) real cooperation. No one denomination can do the work properly; (b) graded materials for the use of the teacher. The material we have is capital for thoroughly educated people, but it is often over the head of the majority of our teachers; and (c) graded material for pupils, especially for those who are poorly equipped. The great difficulty in all our work is that we fail to take account of the scanty preparation of those whom we teach.

VII. The Pastor.

Rev. R. D. Daffin, of Campinas, Brazil (Pres. U. S. A.), expressed his hearty approval of the Report, and particularly of the statement on page 128 where it says that the pastor is the key to the situation in religious education. As an evangelistic pastor and a substitute professor in a theological seminary for three years, his experience had proved that a thorough training ought to be given in religious education in each theological seminary. At Campinas, religious education is not a novelty. Careful plans have been made for ministerial training. The Mission, with eight men devoting themselves to the task as they find opportunity, is seeking, during the next three years, to train at least three hundred men to efficiency as leaders in religious education.

The rural school offers a very real problem where the teacher and the people are desperately poor. The work must be done in very simple, practical fashion.

VIII. The Object of Religious Education.

Dr. Egbert W. Smith, of Nashville, Tennessee (Pres. U. S.), desired to endorse the distinction which Professor Fleming made between religious education and religious instruction. He desired, however, to make a further distinction regarding the proper purpose of the teacher of a Bible class. In his judgment, such a teacher is not to be judged on the

[4] The speaker here referred to the wide-ranging exhibit of literature at the Congress.

basis of the knowledge of the Bible which he conveys to his class, since on that basis the work of the Sunday-school must be regarded as a virtual failure. His task is rather, through their growing acquaintance with the Bible, to bring pupils into a vital relationship with Christ. Just so, the principal object of mission schools and colleges is not to cover certain ranges of instruction so much as to produce capable Christian leaders. Such institutions should be properly judged by their success or failure in this respect.

The speaker declared his disapproval of the great majority of introductions to Bible study. Were he writing one, he would make the first chapter or group of chapters describe the Bible as a whole, in all its greatness. Then he would take up the life of Christ, then come back to the Old Testament and finally complete the Bible as a whole.

IX. The Daily Vacation Bible School.

Miss Bernice Cornelison, of the Glison Institute, Rosario, Argentina (W. F. M. S. M. E.), declared that the Daily Vacation Bible School is not to be regarded as a Sunday-school, nor as a Junior League. It is a school in which the dormant energy in each child can be developed and directed along lines which lead him to Jesus. Through hand work, conversation, and daily interests, the child can be introduced to truths which, in turn, he unconciously teaches to his own family. Patriotism, the love for music, the art of play, friendliness, as well as distinctly Christian ideas are thus teachable. The Daily Vacation Bible School has proven a godsend to many communities.

X. The Teaching of Adolescents.

Mr. R. D. Christian, of Buenos Aires (Y. M. C. A.), discussed religious work for adolescents, answering the complaint of many pastors that they lose their boys from Sunday-school and even from the church after fourteen years of age. The one great reason for this fact is that the dominant interests of boys beyond that age are outside the church life as managed at present. Pastors must take pains to create legitimate interests within the church which will be attractive to adolescents. They could develop within the church some enterprises that will utilize the energies called out by such a game as football. If it is necessary to choose between some standardized plan of work and a group of boys, decide in favor of the boys.

The presentation of religion to adolescents of the Latin race is a subject worthy of study. Boys of that age take

great interest in programs, in parades, in protests, and in campaigns of all sorts. They respond to that which calls for some sort of heroism or sacrifice. The program entitled "Heralds of the New Age," recently prepared in Buenos Aires as a program for work with adolescent boys, may be highly recommended to any pastor, and can be secured from the Association.

XI. Closing Summary.

Dr. Barclay.

This debate has brought out much individual opinion, but there has been a large preponderance of agreement with the conclusions of the Report. These may be summarized as follows:

1. That the most effective way of completing a program of religious education is by way of the religious experience of youth.

2. That methods have been over-emphasized at the expense of the religious message. In this respect, if Dr. Wolf had used the word process instead of method, he would have been in essential agreement with the Report. Does intellect or will and emotion predominate in actual life? Shall we teach the Bible as systematized knowledge or as a program of living out of the book of religious experience?

3. That there is no more important task to be considered than the proper preparation of teachers.

4. That the Daily Vacation Bible School is of much practical value.

5. That every field through its success furnishes an opportunity for other fields to profit thereby. The Standard Training School system described by Dr. Hounshell can profitably be adopted by any group of churches.

6. That a new profession must be recognized, involving a clear distinction between religious instruction and religious education.

7. That the principal need of every missionary school is the development of competent Christian leaders.

8. That Sunday-schools and young people's societies should be carefully correlated.

9. That suitable literature—alike for teachers and pupils—is not available and must be provided.

10. That the trained pastor is, after all, the real key to the situation.

11. That religious instruction should be given with the same efficiency as the instruction of any other subject.

THE FINDINGS

1. It is declared to be the sense of the Congress that our educational objectives, materials, methods and personal relationships should be brought into fullest harmony with the mind and spirit of Christ.

2. It is the judgment of this Congress that the principle that education in religion is brought about fundamentally by *activity in* the religious life even more than by *instruction about it* should be brought into the controlling position in all our religious education.

3. It is recommended that special emphasis be placed upon the importance of the following agencies for the training of teachers and leaders:

(1) Standard Training Schools.
(2) Short Training Conferences.
(3) Summer Schools of Religious Education.
(4) Community Training Schools.

4. It is recommended that the Regional Committees on Cooperation in Latin America (viz., Brazil, River Plate, Chile, North Andean, and Northern South America) each appoint as a sub-committee a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions. Each Committee shall elect its own chairman. The Chairmen of these several Regional Curriculum Committees shall constitute a Central Curriculum Committee, to be in correspondence with British and North American advisers (Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field). The Central Curriculum Committee, together with the several Regional Curriculum Committees, shall be authorized:

(1) To make a thorough study of the existing programs of religious education in all types of local churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local church.
(2) To re-examine all existing curricula and materials for religious education in the local church, and
    (a) To develop as far as possible out of existing materials a temporary curriculum for the agen-

cies of religious education as they now exist, indicating what supplementary material is necessary.

(b) To outline on the basis of the conclusions reached under (1), above, a new and comprehensive curriculum of religious education for the local church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training.

(3) To re-examine all existing curricula for religious education in day and boarding schools and after widest possible counsel to outline new and comprehensive curricula.

5. The requests for supplementary material for the temporary curriculum and the outlines for new and comprehensive curricula for the local church and its agencies and for the day and boarding schools shall be referred to the Committee on Cooperation in Latin America with the request that it provide for its production.

6. It is recommended that some central agency, to be designated by the Committee on Cooperation, shall be requested to assemble data upon plans and methods of stimulating and improving religious education in the home and distribute this information widely and to make recommendations to the Committee concerning additional literature needed.

THE REPORT OF COMMISSION NINE
ON
LITERATURE

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LITERATURE.

I. Literature in South American Life.

1. *General Literature and Its Tendencies.*

A student of race psychology has said that the sixth sense of the Latin peoples is literature. Certainly it is true that in Latin America the printed page is regarded as having peculiar authority and is looked upon by many with something akin to reverence. While it is true that a large percentage of the people in these countries are unable to read and write, it is also true that those who do read have a more serious regard for literature than they do in many other countries that have a higher percentage of literacy. It is also true that serious-minded books have a larger appeal to Latin Americans than to those of many other countries. Fiction does not occupy nearly so large a place among Latin American readers as among people of the United States; on the other hand, philosophical and poetical works are much in demand.

Any discussion of the question of literature in Spanish and Portuguese should begin with an acknowledgment of the very splendid literature which these languages already contain. Unfortunately, most of the people outside of the countries where these languages are spoken are largely ignorant of this literature. It is even true that many of the foreigners who speak these languages and who live in these countries are quite unfamiliar with a large part of the literature, especially with the increasingly large volume of works which are being produced at the present time. The basic principle for understanding the problems of the production of the right kind of literature in these languages is, of course, the understanding of what has already been published. It is true that the major production has been so far along the lines of the idealistic and the poetical, with a corresponding lack of books on social and scientific themes.

Periodical literature in South America differs a good deal in its contents and make-up from that in the United States and Great Britain, and yet it does not always suffer by comparison. In the matter of newspapers, news is not the all-determining question in Latin American papers that it is in Anglo-Saxon countries. This is illustrated by the make-up of Latin American dailies, which often have their editorials and contributed articles on the front page and their news columns on the inside pages. One great paper in South America at least, *La Nacion,* of Buenos Aires, has recently adopted the make-up of the North American daily. It has been criticized widely on this account, and yet its circulation has grown to where it now has probably the largest subscription list of any paper in South America. That periodical, as well as *La Prensa,* of the same city, *El Mercurio,* of Chile, and some of the papers of Brazil, issues as voluminous daily and Sunday editions as do North American papers. The Sunday editions are not only newspapers, but contain articles by the best known authors of Europe and America. *La Nacion,* of Buenos Aires, on Sunday will publish contributions from several of the most outstanding authors of Great Britain, Spain, France, Belgium, Germany and, less often, from the United States and Japan. It is only the larger newspapers in the capitals that can afford the very expensive press service of foreign news agencies.

When a North American editor recently visited Santo Domingo, he was very much impressed with the small daily and weekly papers in that country. He believed that they are very much better edited than are papers of the same kind in the United States. It is, of course, true that these newspapers give more attention to general literary work than do North American newspapers. It is not uncommon to find columns devoted to poems, to serious articles and to literary criticism.

As for magazines, aside from a few of the more popular ones like *El Hogar* and *Caras y Caretas,* of Buenos Aires, both of which claim a circulation beyond 150,000, the paid subscriptions are small indeed. We are informed that one of the best monthly reviews in Latin America which is widely quoted and has a splendid reputation among

cultured people in all Spanish America has a paid circulation of only 800 copies. Most magazines are published by groups of individuals or by societies whose members meet the expense, depending little upon subscriptions and advertising. Even in the publication of books it is only very recently that there have been publishing houses which would accept the responsibility for distributing the books they publish. The ordinary way is for an author to pay the printer for printing his books just as he would for any other piece of printing. It is then up to the author himself to circulate his book, which he usually does largely by giving away free copies. A few publishing houses now, however, are realizing the possibilities of making money by publishing and marketing the books of popular authors. Authors now recognized as able to produce "best sellers" usually write, not fiction, but books on social and political questions. One such has recently made a new record of 50,000 copies sold. The situation still exists where most authors must pay for the publishing of their books. Since these are only circulated in the country where they are published, editions are small and sales are difficult. One of the great problems in connection with production of good literature in Spanish and Portuguese is finding a way to pay authors for good solid literary work.

2. *Outstanding Figures in Latin American Literature.*

Europe used to treat the American Continent as Egypt, according to Herodotus, treated Greece: "You are but children and your civilization is of yesterday and lacks the refinement of the ages." Such were the words of the Egyptian priest about that Greek movement which produced the greatest thinkers and philosophers and the most noted artists in all manifestations of the fine arts. The best critics of Europe did not consider either North or South America worthy of attention. England ignored almost wholly any literary productions of the United States. Spain took the same attitude in regard to Hispanic America, and, to a greater or less degree, so did France and Germany.

But North and South America became, more than one

generation ago, really original and creative in spite of the attitude of Europe. The War revealed more and more to Europe that there was in the United States something else worthy of consideration besides money, industry and machinery. That fact was conspicuous among English and French critics. South America, too, began to loom high upon the European horizon. France and Spain began to reproduce and praise many of the literary productions of Hispanic America. Europe, in the last generation, sent to Latin America not only commercial agents, bankers and adventurers, but also leaders in education, statesmanship and literary pursuits. And yet the United States remains stationary in recognizing what is going on in Latin America outside of business. The United States sends to Latin America bankers and commercial agents, but few educators and critics who can appreciate its marvelous literary development. That ignorance was strikingly set forth recently by Prof. William R. Shepherd, of Columbia University, when, in his words of welcome to Dr. Manuel Gamio, of Mexico, one of the greatest anthropologists of the present generation, he said something like this: "I am sorry that you are a Latin American and a Mexican; and do not misinterpret my words. What I mean is that if you were a Frenchman, a German, an Italian, or an Englishman, then you would be considered as the greatest anthropologist of this generation, and your works would be read by the majority of cultured North Americans. But of you North America will say what the Pharisees said of Christ: 'Can anything good come from Nazareth?' 'Can anything of a real scientific importance come from Latin America or Mexico?'" To anyone who can appreciate what is going on in Europe and in North America, Latin America appears today as creative and original as either North America or Europe. Her scholars have given new life to the Spanish and Portuguese languages; they have created new types of literature, both as novelists and dramatists.

It is materially impossible to mention all the prominent writers of South America in this report; we shall mention only some of those who besides being well known in Latin America are also known in Europe; and we shall speak

only of the modern writers of South America, excluding Central America, the West Indies and Mexico; and we shall classify them in five groups: *essayists, poets, novelists, historians,* and *critics.*

(a) *Essayists.*—The essay has always been a favorite form of Hispano-American culture. Chief of all Spanish-American essayists was José Enrique Rodó, of Uruguay, who, in his three books, "*Ariel,*" "*Mirador de Próspero,*" and "*Motivos de Proteo,*" gave us a series of essays about the conception of life problems, art, education, etc., similar to the "*Dialogues*" of Plato. Francisco García Calderón, of Perú, in the manner of Papini in Italy and Macaulay and Carlyle in England, is giving from Paris opinions about the more prominent authors of Europe, new ideas of art, problems of sociology, etc. José Ingenieros, of Argentina, as did Emerson, discusses problems of human life, sociology, standards of morals and formation of character. Rufino Blanco Fombona, of Venezuela, who has written essays comparing the Anglo-Saxon and the Hispanic American civilization, Europe and America, is always emphatic, but not always correct and just. Manuel González Prada, of Peru, has pointed out, better than any other writer, the shortcomings of Hispanic America, particularly of Peru. Leopoldo Lugones, of Argentina, and Antonio Gómez Restrepo, of Colombia, have written literary essays which can compete with the best of their class either in Europe or North America. Commanding ever greater attention at home and abroad is Ricardo Rojas, of Argentina.

(b) *Poets.*—Poetry is the most general manifestation of literature in Latin America. José Santos Chocano, of Peru, is perhaps the greatest American poet of this continent in the sense that nobody has ever described, as he has, the rivers, forests, mountains, and pampas; the clash between the Indian and Spanish civilization and the melting together of both. In this aspect he is unique and his poetical images are superior even to the best of Victor Hugo. Juan Zorilla de San Martín, of Uruguay, in his poem "*Tabaré,*" has drawn a remarkable picture of the Indian. He has revived, with beauty and grace, with sympathy and tenderness, the life of the Indians, their

struggles, and their extinction, particularly relating the history of the tribe of the Charruas. His book is considered a masterpiece in its class. Gabriela Mistral, of Chile, taking such themes as the mother, the teacher, beauty, and some of the problems of daily life, has produced lyrical compositions of an incomparable merit, both as manifestations of beautiful form and as a factor in education. She is considered, by many competent critics, the greatest living poet in Spanish. Another fine Chilean poet is Pedro Prado. Ricardo Jaimes Freyre, of Bolivia, Lugones, of Argentina, Guillermo Valencia, of Colombia, all have hosts of enthusiastic admirers. José Hernández, of Argentina, in his epic poem "*Martín Fierro,*" has given a monumental picture of the gaucho of the pampas of Argentina. Luisa Luisi, of Uruguay, has described the anxieties, the skepticisms, and the sorrows of modern mankind as few have done. Alfonsina Storni, of Argentina, excels as a lyric poetess conspicuously. Juana de Ibarbourou, of Uruguay, in spite of her youth, has described love and the union of men and women with a vision and power that is granted to very few of the best poets.

(c) *Novelists.*—Two or three scores of prominent novelists could be mentioned, but those only will be named who have created a new type of literature. Don Juan León Mera, in his novel "*Cumanda,*" deals with the conflict of Indians and whites. His is a splendid picture, full of life and interest, of the Indian life and its surroundings. José de Alencar Gonzalves, of Brazil, wrote of the Indians in Brazil. Clorinda Matto de Turner, in her novel "*Aves sin nidos,*" described with power, beauty and truth, the loneliness and sadness of the Indian races. All those novelists and several others have really created new types of literary characters. Rufino Blanco Fombona, José Vargas Vila, of Colombia, Carlos Reyles, of Uruguay, belong to the Zola School. Nor should we forget other striking realists, such as Manuel Gálvez, of Argentina, Arguedes, of Bolivia, with his "*Raza de bronce,*" and the short story writers Pedro Coll, of Venezuela, José Gálvez, of Peru, and Horacio Quiroga, of the River Plate. These latter writers have cultivated the regionalistic genre with great success. Ricardo Palma,

of Peru, in his several volumes of "*Tradiciones Peruanas*," has described the colonial life of Peru, its frivolities and customs, with such great vividness and art that we question whether any other literature has any work of the kind to compare with it. Others have originated native theatrical productions which have been presented very successfully in Madrid and in Paris, where they have been given the name of "American New Theatre." This development has been largely in Argentina and Uruguay.

(d) *Historians.*—We can name Bartolomé Mitre, of Argentina, as the greatest historian that South America has ever produced. Pedro F. Zeballo, of Ecuador, has also written several volumes of history. José Ingenieros, of Argentina, has presented the sociological movement, particularly of the Río de la Plata region, historically. Vicente G. Quesada and his son Ernesto, of Argentina, have produced a great many essays about different historical periods and sociological movements of America with great insight. Oliveira Lima, of Brazil, is one of the few who have written with some sympathy about the United States, though he considers imperialism a natural product of every great nation. Jacinto López, of Venezuela, has dealt historically with the international relations of several of the Republics of this continent, basing his accurate judgments on reliable documents. Estanislao S. Zeballos, of Argentina, has written a great many monographs about prominent men and historical events. Zorilla de San Martin's "*Epopeya de Artigas*" has attracted much attention.

(e) *Critics.*—In regard to grammar, philology and lexicography, Hispanic America has produced, in the last generation, and is presenting today, such men as Rufino Cuervo, of Colombia, who started the largest and most accurate and reliable dictionary ever produced in Spanish; Baralt, of Venezuela, who published the best dictionary of gallicisms; Crescente Errazúriz, of Chile, who has written several books to fix the genuine Spanish words and vocabulary and to establish a contrast with the different barbarisms introduced in Chile. This same work has been done by more than ten different critics in different Republics. Recently Pedro Fortoul-Hurtado, of Vene-

zuela, wrote a very helpful book of this kind. Many of the essayists are also good critics, particularly Rodó, Rojas, Roxlo, of Uruguay, Francisco and Vicente García Calderón, and Vicente and Ernesto Quesada. We can add to these the names of José Toribio Medina, of Chile; Antonio Gómez Restrepo, of Colombia; Raul Montero Bustamente, of Uruguay; and Martín García Moreu, Pablo Groussac, and Calixto Oyuela, of Argentina.

3. *Cultural Sympathies and the Book Trade.*

Jesús Semprum, a well known Venezuelan writer, has recently made a study of this subject and makes the following statement:

"In the most of the European countries and in the United States, the Central American and South American nations do not, as a rule, enjoy a great reputation for the culture they have attained. With the exception of a few specialists, who are well acquainted with the American countries of Spanish or Portuguese speech and who are informed of their progress, most people take a wrong view of the America that is not English.

"Only France, Spain and the United States have a book trade with South America. Germany had begun to lay her plans to take speedy possession of this fat market; and she would have succeeded easily, in view of the carelessness of her competitors. Germany was already printing devotional books of a fine appearance, with well chosen illustrations and upon good paper, which she was selling at fair prices. These publications were probably in the nature of soundings, designed to fathom the market. If the war had been postponed some years, it would have found the Teutons completely dominating the book trade of South America. In general, publishers and booksellers are ignorant of the South American market; but the worst of it is that they think, in good faith, that they know all about it.

"The book from Paris continued to be the fashion until a few years ago; and it was accepted as the norm, not only in literature, but also in the treatment of scientific, philosophical and technical questions. Even today students have recourse to French books for the study of certain subjects. In

respect of the natural sciences, medicine and philosophy, works published in Paris maintain a certain preëminence, although unmistakable indications are visible that they may soon lose it. In general, the French book industry has followed the same course as European opinion regarding South America. In the south, we have always been platonic lovers of France; we have courted her, we have bedecked her with the roses of adulation and enveloped her in incensed sighs of worship, without her even having so much as acknowledged our wooing.

"From the middle of the nineteenth century and until recent days, the great South American authors gave the preference to the French publishers for the printing of their books, thus conforming to the general tendency of their respective peoples. Students who undertake to delve into any specialty and have to read German, English or Italian authors, read them in French versions; for France expressed for us the juice of universal wisdom in her language. Nevertheless, the French did not know how to take advantage of these circumstances, in every way propitious.

"During the last decades of the past century, the Spaniards endeavored to recover this market, which ought never to have gotten out of their hands; but the most of these attempts were awkward and ill directed. The publishers have centered their main efforts upon selling cheap books, which is something, but not everything, nor the main thing. The Spaniards adhere to the French method and do not think of exploiting their own rich veins. People who devote themselves to the study of the Spanish classics must often exert much effort to obtain the books they need. In scientific subjects also the millions of Americans who speak Spanish and pursue certain kinds of studies or find pleasure in readings of a certain character, and who, until a short time ago, ordered from Paris, are now trying to buy books in London or New York.

"If North Americans study this point with wisdom and calmness, they can do an excellent business and at the same time render an important service to their own country. The knowledge of present conditions may be of great advantage to them, all the more when one considers that there is now an initial development of North American editions in the

Spanish language, and that in the United States are already being published a number of reviews in Spanish.

"South America needs to read now more than ever. Public information, even in the most advanced of the southern republics, is rudimentary, if it be compared with the notorious needs of the population. If the lack of adequate communications did not present today an insuperable obstacle, great publishing centers of the language would soon be established in Buenos Aires, Santiago, Caracas and Havana, but commerce between those countries of the south is today very difficult, and a book from Tokio reaches Bogotá sooner than one from Caracas.

"One of the faults which require remedy is the failure of publishers in other countries to adapt their texts to the peculiar conditions of the intertropical nature. In some schools of Venezuela, it was a custom, until a short time ago, to place in the hands of the children a primary text in which winter and its severities were spoken of as among the best known phenomena, although the children had never in their lives seen any other winter than the torrential downpours to which this name is applied among them. The explanation should have been made that these phenomenon occur only in the temperate zone. These details assume an astonishing importance, from a certain point of view. On the other hand, the tiresome moral that runs through these texts leads us to suspect that they were elaborated with the same unsophisticated zeal with which the missionaries furbish their stories and anecdotes for the edification of the savages. All this is due to a lack of accurate knowledge of southern peoples. The time seems to have come now, when those who are interested in knowing them should take the trouble to obtain trustworthy information, and not heed the first prattle they chance upon in passing."

4. *The Lack of Inter-American Intellectual Commerce.*

Don Carlos Silva Cruz, the director of the National Library of Chile, points out the fact that there is great need of providing for a better exchange of books among the American nations themselves. He says:

"The difficulties of communication between the different

countries of America have been, during the whole of the nineteenth century, as Chinese walls, isolating each one from the others in everything related to spiritual life. Their fountains of inspiration were beyond the seas. Unfortunately, it is an undeniable fact that, in intellectual things, we American countries are even more distant, one from the other, than in all other classes of activity. This fact, which is known to all those in America who read, study or observe the life of the continent, is confirmed mathematically by statistical figures.

"The total number of publications consulted in the central reading room of the Chilean National Library, during 1912 (the first in which the statistics were kept by nationalities) was 47,311, including books, pamphlets, reviews and periodicals. Divided into nationalities, this total gives 20,618 for national literature and 26,693 for that of foreign countries; and of the latter 11,366 for French literature; 9,160 for Spanish; and only 1,396 for all the American countries combined.

"That is to say that, of the foreign works read by the public of Santiago in their principal library, during the year, 43% were French, 34% Spanish and only 5% American."

5. *New Methods in Mexico.*

The Department of Education of the Mexican Government, under its Secretary, Sr. José Vasconçelos, has attacked vigorously some of these problems recently. One of its activities was the founding in Mexico City of a "Library and Hall of Latin American Literature." In announcing this library, Sr. Vasconçelos spoke as follows:

"All those in Mexico who read know by sad experience the difficulty of finding books to read, not only in small towns but in cities. The service of the library has been almost nothing, and only now are we beginning to know the advantages of the modern library which has good and useful books at the disposition of all classes of people. Today, in the City of Mexico, only the person who does not desire to read lacks reading, because on all sides large and small libraries have been opened in which the reader may read books of history, of science, of travel, and of literature.

"But books concerning South America which contain the thoughts of our brother Americans have not been brought to us, except occasionally, and there have been no places where we could buy these books. Ordinarily the book stores have for sale only those which are edited in Europe and the United States. The lamentable result is that in spite of our desire to develop relations it has been impossible for us to know the books from South America. In order to remedy this situation this library has been founded, responding to a great national necessity."

Something of the idea back of the founding of this library seemed to have been given expression also at the Fifth Pan-American Conference, in 1923, when a resolution was adopted providing that future conferences should study the creation of inter-American libraries in each of the countries, where representative literature of all the American countries could be gathered.

Another method of promotion adopted by the Mexican Department of Education is the "*Feria Del Libro*" (Book Fair), which is expected to develop a larger knowledge of the books available and to show the activities of the various publishing houses of Mexico. Another and far-reaching movement has been the development of libraries. Along with these libraries has gone the publication of a considerable number of the classics. These books have been printed by the Government Printing Office and distributed gratis through about six thousand libraries, both municipal and school libraries. Included in these volumes have been translations of the Iliad and the Odyssey and an attractive volume containing the Valera version of the New Testament with an introduction by Tolstoy.

Public libraries in South America have not yet developed to where they are supplying a great popular need, as in some other countries. There are not lacking, however, prescient leaders who are working for the development of the public libraries in the interests of the people. Heretofore, libraries have been usually considered as a kind of museum. Great tomes were stored there for the scholars wishing to consult them or for people who wished to gaze

from afar upon the glories of their national culture. Only recently in a few South American countries has the idea of a popular library taken hold. Now a small number of librarians are being trained so as to meet the readers more than half way, interesting them in books that they ought to read and reaching out beyond the library to the public in general to stimulate its interest in reading. Certain students of the educational problems of Latin America believe that one of the greatest needs of these countries is trained librarians.

6. *The Need of Character Building Literature.*

Notwithstanding the considerable stream of good literature that is increasingly flowing from Madrid, Buenos Aires, Havana, Mexico City and other centers in the Spanish-speaking world there is a lack of the proper amount of the following classes of literature: pedagogy, sociology, juvenile literature, ethics, the application of science to modern life, inspirational works and books showing the application of religion to life.

Unquestionably the greatest need of literature in Spanish and Portuguese—indeed it might be said of any other language—is that of the literature that will develop character. It cannot be denied that there is a comparatively small amount of such literature, except where it is very closely bound up with the acceptance of the theology of some particular church. Seldom indeed does one find in Spanish or Portuguese real attempts to face up to the moral questions, such as that made by the well known professor of ethics in the University of Montevideo, Dr. Vaz Ferrera, in his book *Moral Para Intelectuales.* Yet this book takes the position that neither Catholic or Evangelical Christianity is an asset in the fight of the individual for a moral life. The writings of Gabriela Mistral are urgent of moral character. A recent book on "Basic Principles of Civilization," by Navarro Monzó, is also illustrative of what is much more largely needed along this line. The translation of Smiles' books have had a wide circulation, and now the books of Marden are having great vogue in Latin America. What is needed, however, is not so much translations as original works which will,

with spiritual insight and religious conviction, avoiding sectarianism and comprehending the modern social and scientific viewpoint, stress the problems of morality both in personal and national life.

(a) *Limitations in the past.*—It is easy to realize why such character-building literature has not been largely produced in Latin America, when one looks at the historic situation. Ecclesiastical writers have produced many volumes on this topic, but they have practically always been definitely yoked with the acceptance of Roman Catholic theology. Since a large number of the intellectuals have definitely rejected that theology, it is understandable why such literature has little effect on the leaders in education and political life. On the other hand, secular authors have been so largely against all religions that anything they might say on character building has been exceedingly limited in its scope because it has left out belief in God and fellowship with Christ which are the principal dynamic in the fight for character.

(b) *The present task.*—Since the theologians of the Roman Catholic Church strenuously demand the acceptance of the dogmas of the church on the one hand, and the radical authors refuse to accept a spiritual basis for character on the other hand, neither the one nor the other are prepared to develop a real character-building literature that will appeal to the modern man. Here is found the great challenge to the Evangelical churches. By showing how the modern teachings of science, modern social movements, and the modern teachings of psychology, can be made to contribute to the betterment of man, Evangelical writers may render yeoman service in the building of individual and national character as neither extreme radical nor conservative can possibly do.

Besides the developing of character-building literature the Evangelical church must also look to the development of its own peculiar technical books for training its educational, spiritual, and social leaders and for training also the membership of the church. Here, then, is the program for the Evangelical church along the lines of literature: developing character-building literature and technical literature for the service of its own people. It is

the latter part of this task which this report most fully discusses.

The Evangelical forces ought not to think of their literature work in too limited a sense, for it involves not simply producing a technical literature for ministers and for vountary workers on Bible interpretation and methods of work. Nor yet does it mean the production of all kinds of literature for its own people—history, fiction, pedagogical works, theology, etc. It means the contribution in the largest possible way commensurate with its resources, of literature that will meet both its own technical needs and the spiritual needs of the public in general. And if the greatest good to the greatest number is sought, it is evident that all but purely technical literature, that is, all that should be introduced to the public at large, must be presented in non-technical, non-theological phraseology, with the elimination of sectarian ear marks, including denominational names of publishing houses, which automatically prejudice readers and shut off the circulation of books from the bulk of the public.

No less must Evangelicals reach out for the best literature produced outside its circle to put it into the hands of all its constituency. In the modern world, we are being taught that neither the individual brain nor the community mind lives in compartments. This is nowhere so true as in the realm of literature. The very books we depend on most largely for religious nurture may be the ones that actually give the least results. And the literature which we consider as entirely "secular" may have the most effect on soul culture. We have in the past probably been too trustful of the necessarily religious effect of a tale when adorned with a moral. We may have too largely trusted the good results of all literature properly tagged as Christian and given too little consideration to the elevating effects of the noble poetry and prose written by "secular" writers. We may now be missing the fine line of new books just for children appearing in Spanish, which give the imagination proper play,—stories of adventure for boys and girls, books on the home, on the place of womanhood, on modern social questions, on science, and especially on ethical and moral questions.

Sometimes there is found a tendency to put all such books on a kind of *index expurgatorius* because there might appear here and there certain ideas which were not in conformity with the theological standards of particular groups.

Since Evangelicals cannot hope to produce on the one hand all the books that their constituency reads or, on the other hand, any considerable amount of general literature for the public, they should endeavor to fraternize with the best of other writers, both of books and of periodicals, and discuss with them the great spiritual, ethical and social problems which need to be presented to the public from the Christian standpoint. Gabriela Mistral has suggested that out of the Montevideo Congress should come an authors' league, composed of those who will follow definite plans in their own countries to write for the press, and will influence others to write, on great spiritual and social themes. The nucleus of such a league might be found in the recently formed Advisory Board of *La Nueva Democracia,* which is as follows: Dr. Baltasar Brum, Dr. José Vasconcelos, Don Juan B. Huyke, Dr. John A. Mackay, Dr. M. Márquez Sterling, Prof. J. Navarro Monzó, Dr. Tulio Cestero, Gral. Aaron Sáenz, Prof. Federico de Onís, Srta. Gabriela Mistral, Dr. Juan R. Uriate, Don C. Silva Cruz and Dr. Ernesto Nelson. Such a league could answer many calls, such as the one given Prof. Erasmo Braga recently by a group of distinguished Brazilians, asking him to write a series of readers for the public schools which would emphasize the moral and spiritual side of life.

Much good can be done by well coordinated efforts to help in the circulation of such books as *El Sermon de la Paz,* by Zorilla de San Martín; *Desolación,* by Gabriela Mistral; *El Hombre Mediocre,* by Ingenieros; *Positivismo e Idealismo,* by Caso; the poems of Amado Nervo; *Os Deveres das Novas Gerações Brasileiras,* by Carneiro Leão; *Horas y Siglos,* by Navarro Monzó; *El Sentimiento Trágico de la Vida,* by Unamuno, and even older books like those of the fiery moral prophet of Argentina, Agustín Alvarez.

The time has undoubtedly come in Latin America for a closer fraternizing of all the forces in literature that are fighting for the substitution of a spiritual, a religious, a Christian basis of life for the materialistic basis which has threatened to engulf these lands. How far can the literary program of the Evangelical Movement help to bring this about? Here is one of its greatest challenges.

II. Literature and Evangelical Christianity.

1. *Introduction.*

The publication and circulation of literature presents one of the most outstanding opportunities, and at the same time one of the most difficult problems, confronting the Christian forces in South America. This phase of work has never been adequately stressed in Latin America, and yet perhaps no other countries possess such possibilities. Vast sums of money have been spent in support of missionaries and national preachers, and in the building and maintenance of educational institutions, but only the fag ends of appropriations have been applied to literature. Literacy is improving in South America, due to the attention governments are giving to the enlargement of the educational program. The number of adults and children who can read is constantly increasing, and these are reaching out for everything available. What have we to offer them in attractive religious literature to compete with the secular and profane literature offered from every side? It is hoped and expected that the preparation of these surveys and their discussion at Montevideo will do much to convince missionary leaders that this arm of missionary work, so largely neglected, is one of the most potent at our command.

Because of the rapid increase of literacy throughout the world, printed propaganda has largely supplemented personal advocacy in the commercial, political and economic world. A most fascinating field of experiment and inquiry has thus been opened to the church in determining how far the principles of the new science of advertising may be applied to its work. Certainly the children of light should be as wise and far-seeing as the children of

the world, and we should pay more attention to this type of work.

Evangelism by the spoken address is of vast importance and must not be neglected. It may be pointed out, however, that the spoken word lives chiefly in the memory of the hearer, while the printed word, at small cost, reaches thousands and its influence extends into the future. We must therefore urge, at the outset, that leaders give more serious consideration to the preparation and distribution of literature.

Our report will deal almost entirely with Spanish literature. A most excellent statement of conditions obtaining in Brazil has been prepared by a committee under the direction of Professor Erasmo Braga, and is quoted in this report in its entirety as a basis for the discussion of the development of Evangelical literature in the Portuguese language.

2. *Questions Faced at the Panama Congress in 1916.*

The Report on Literature made at the Panama Congress dealt almost entirely with the need and processes of development of the technical literature for the Evangelical community. Preceding that discussion, however, a thorough treatment of the production of versions and of the distribution of the Bible was given. The situations there described are still pertinent. It was recognized that the circulation of the Scriptures was the essential basis of all programs for Christian literature. The need of a better literary approach to the Latin American mind was emphasized.

The Chapter on Cooperation in that report outlined the possibility and method of unified labor in the handling of periodical publications, in general literary production, in the conduct of press bureaus, in the maintenance of book stores, and in the production of a general magazine. The report closed with a paragraph on the conditions of effective cooperation:

"Any adequate plan for cooperation must begin with the naming of a central board of control or literature commission, made up of representatives of the various missions, a

sufficient proportion of them to form the executive committee being resident in or near the city chosen for headquarters or central office and depository and publishing house. Such an organization would require from the first the services of an editor-in-chief, a business manager, and of others whom the experience of those given to this kind of work would recommend. Authorship would not be limited, but the cooperation of many outside the circle who have thus far made contributions could be secured. Many strong men of different countries would welcome the opportunity to cooperate. The scheme should also include a joint committee in each one of the Latin American countries, with a single joint publishing house, union paper and union book store."

3. *Activities of the Literature Committee.*

A serious effort has been made to carry out the recommendations of the Panama Congress for the building of a proper literature program for Latin America. Within a few months after the Congress adjourned, the Committee on Cooperation in Latin America had formed a Literature Committee and set up a small office in New York, which has been growing gradually up to the present time. It has been estimated that fully sixty per cent. of the Spanish Evangelical religious literature now in print has been produced since the Panama Congress, a large amount of it under the stimulus of this Literature Committee.

The following activities indicate the scope of the Committee's work:

(1) Making, subsidizing and supervising translations.
(2) Securing the publication of these translations.
(3) Enlisting the interest of qualified indigenous writers in the production of original works.
(4) Subsidizing the publication of books badly needed, but not commercially profitable.
(5) Publication of *La Nueva Democracia,* a periodical presenting the Christian viewpoint on world problems.
(6) Insuring the general circulation of good literature by the operation of a mail-order book business, the Book Department of *La Nueva Democracia.*

(7) Publication of books on its own account, such as the Spanish Commentary on the International Sunday School Lessons.
(8) Preparing material for a regular press service for both the religious and secular press in Latin America.
(9) Preparing a monthly "Sermon Material Service" for more than six hundred local pastors in Latin America.
(10) Publication of an Annotated Bibliography of Character-Building Books in Spanish.

In nearly all of these matters the Committee has been active. The single exception is that of enlisting the interest of qualified indigenous writers in the production of original works. The Evangelical churches in Latin America are unfortunate in that the few members suited to literature work are usually too busy to write creative books. A number of works are in course of preparation, however, especially in Brazil; and among the younger generation are many gifted men of whom much is expected. We are moving but slowly toward the day when religious literature for the Spanish and Portuguese countries will be written by nationals.

(a) *The publishing policy of the Committee.*—Out of the accumulated experience of the past seven years the Committee has developed the following mode of procedure:

The original suggestion that a book be translated and published in Spanish or Portuguese may come either through the expression of the need for a certain type of book by individuals, or groups in the field or by the suggestion from either the field or the home base that a particular English book be translated.

In the first case the request is presented at one of the regular monthly meetings of the Committee on Literature. The Committee, having first ascertained that no acceptable book of the type desired is already existent, enlists expert advice as to the book best adapted to the situation. One of the principal factors in such a selection is suitability to interdenominational use.

After a book has been selected (under case number

one), or when a recommendation for the publication of a definite book is received (as in case number two), the next step is to determine the relative importance of the new project as compared with books already in process of translation and publication. Qualified translators and funds for the work are both limited, and it is therefore necessary to maintain an "approved list," or program for the future. A newly suggested book, if approved by the Committee, is put on this program, which means that it will be pushed toward publication as rapidly as opportunity offers.

The next step is to secure an acceptable translation. The Committee has found that this can be done properly only by one whose native tongue is Spanish. Translations are made either by local Christians in Latin America, whose interest in a particular book impels them to do the work as a contribution to the advancement of the Kingdom, or by professional translators who are paid for the work. It is the Committee's experience that American missionaries, regardless of the fluency of their Spanish or length of residence on the field, can best promote the cause of good literature by helping and inspiring nationals to do the actual work of translation. One of the Committee's minor duties is acting as a clearing house of information regarding all the translations going on in any part of the field and endeavoring to prevent duplications.

Frequently the original request to publish a book is accompanied by a translation, supposedly all ready for the printer. Such manuscripts are carefully scrutinized by the Editor of Spanish Publications, who makes whatever revisions are necessary, or reports that the translation is unfit for publication and that a new translation must be sought.

In some cases a group of Christians desire the publication of a book which they have prepared, but the Committee feels that the demand for it is not sufficient to justify the expenditure in view of other demands. Under these circumstances the sponsors of the book are asked to secure orders for several hundred copies as a guarantee. These orders are then turned over to the Book Department of *La Nueva Democracia,* which secures the printing

of the book and assumes the risk of recovering the additional cost over the initial orders. There is no limit to the Committee's capacity for turning out literature under this plan in the case of works which have a reasonable prospect of general sale.

When books on the approved list are translated and are ready for the printer, almost the same process is gone through, except that an effort is made to have some established publisher bring out the book. If the book does not promise a commercial profit (Protestant religious books in Spanish seldom do), the Book Department of *La Nueva Democracia* places an initial order with the publisher for several hundred copies.

When the book finally appears in print every effort is made to push its sale in Latin America, even though not published by the Committee—partly to release the money invested, and partly to avoid a loss to the publisher, thus making him receptive toward additional publications.

(b) *La Nueva Democracia.*—The Committee's monthly Spanish magazine, *La Nueva Democracia,* is the answer to the desire of the Boards represented in the Committee on Cooperation in Latin America for an evangelist to the educated classes of the Spanish countries. It is the only publication in the Spanish language that seeks definitely to interpret world events from the Christian standpoint and to discuss present economic, political and social problems of the world on a genuine Christian basis, showing that religion offers the only adequate solution of these questions. On his recent trip through South America, the Executive Secretary found so many leading men interested in the magazine and its policies that it has been decided to form an Advisory Editorial Board, consisting of about fifteen prominent Latin Americans. Articles published in the magazine are finding an increasingly large audience of readers through republication in the leading dailies and periodicals of the southern continent.

(c) *The Book Department.*—Operated in connection with the magazine is a book department, which conducts a wholesale and retail mail-order book business with every country in Latin America. This Department is the distributing agency for the Committee's literature in Spanish

and is rendering increasing service to the cause of the gospel in Spanish-speaking countries. Its part in making possible the publication of new books has already been referred to.

(d) *Preaching Material Service.*—There is sent out once a month, by the editor of Spanish publications, a sermon outline with various suggested treatments of the topic, exegesis, illustrative material and references to additional sources of information. This goes to about 600 pastors in Latin America. To many of them it is the only direct connecting link with the great Christian forces of North America. Pastors of some denominations do not take advantage of this service, and Board secretaries are urged to call their attention to it.

(e) *Press Service.*—A regular press service for the religious press in Latin America, and another for the secular press, is maintained by the Committee. These articles are sent to nearly a hundred religious periodicals and to three hundred secular publications. A surprisingly large percentage of the articles are published. There probably has never been a publicity campaign, directed from the United States to foreign countries, which has been so uniformly successful in securing the acceptance of its material. The articles for the secular press, while seldom directly religious in character, are all expository of the Christian viewpoint on various great problems and movements of world interest. They are eagerly welcomed, especially by the smaller dailies unable to secure original material on such subjects because of their isolation and the prohibitive cost.

4. *Present Centers of Production.*

(a) *In the United States.*—Publishers of good Spanish literature in the United States may be roughly divided into three classes. The following houses have a small number of Spanish books of a general character on their lists: D. Appleton & Company, McGraw-Hill Company, J. B. Lippincott Company, Macmillan Company, Thomas Nelson & Sons, E. Steiger & Company, Doubleday, Page & Company.

The following publishers issue text-books for schools in

Spanish: the American Book Company, Ginn & Company, D. C. Heath & Company, and Silver, Burdett & Company.

The following publish religious literature exclusively in Spanish and, generally speaking, do not publish for profit: the American Tract Society, American Baptist Publication Society, Lamar & Barton, The Methodist Book Concern, Baptist Publishing House (El Paso, Texas), *La Luz Evangelica,* The Bible House of Los Angeles, *La Nueva Democracia,* The Presbyterian Board of Publication, and Vir Publishing Company.

Of these, only the publishers of text-books are carrying on a satisfactory volume of business. The other commercial publishers are either merely maintaining a Spanish department established years ago and endeavoring to sell the remainder of the stock on hand, or else they are filling the demand for certain standard works which they originally had the foresight to publish and are not issuing any new books in Spanish. In one or two cases only Spanish books subsidized by organizations interested in them are published. This is also true of a dozen or more firms not listed here which have published one or two Spanish books under these circumstances.

The reason for the comparative success of the text-book makers is that they sell directly to schools and colleges in Spanish America, disregarding the dealer altogether. Their customers are all buyers in wholesale quantities, and they find it possible to cultivate their market and carry a selling expense that is out of the question for the other publishers.

The stories of the commercial publishers are all alike regarding Spanish literature of a general character: High selling expense, narrow market caused by lack of contacts with retail outlets, and the impossibility of doing business on other than a strictly cash basis, because proper credit information is unobtainable except at great expense. There has been a total failure to build up a substantial clientele of local booksellers in the Latin American countries. The same may be said of the publishers of religious literature, who have been forced to use missionaries as agents, and to confine themselves to selling through retail

stores established and subsidized by various religious bodies.

So narrow is the market for religious literature, or even for educational and inspirational books of a serious character, that none of the commercial publishers will consider publication of such books, unless orders can be obtained prior to printing that will insure them against loss.

(b) *In Spain.*—In spite of what was quoted in the first chapter from Semprum, concerning Spain's lax business methods in exploiting the book trade of Latin America, she still does the bulk of that business in South America. Many of her large publishing houses depend far more on their American market than on that at home. There has been a large increase in the publishing business of Spain recently, as there has been also an improvement in business methods, and especially a new effort to bring out books representing the modern viewpoint in pedagogy, natural science and sociology.

As for Evangelical publishers, the *Sociedad Religiosa de Publicaciones* is the only house that gives its entire attention to such literature, since the *Libreria Nacional y Extranjera,* started by Pastor Fliedner, is now devoting its time largely to secular publications. The former house does considerable business in Spanish America. Its capital, however, is limited, and it can publish only a few books each year.

It may be said, therefore, that the publication abroad of any Spanish book on a serious subject is often a losing financial venture. Religious literature must practically always be subsidized to secure publication.

Formerly such a subsidy represented almost a total loss to the subsidizing agency, because even if the subsidy took the form of an order for a certain quantity of the books, they could not all be sold and the cash invested recovered. This is no longer the case. With a minimum of contributed subsidy an order can now be placed with a publisher in the United States, Latin America or Europe, and the books ordered can be actually sold within a reasonable time and the money recovered for similar investment in another book. This is done through the Book Department of *La Nueva Democracia,* having close relations with mis-

sionary book-stores in all parts of Spanish America. The buying power of these stores as a group, combined with that of independent customers of *La Nueva Democracia* reached through its agents, is sufficient to assure the sale of a reasonable number of any work of general interest. While the evils and red tape of a centralized purchasing agency for the Evangelical book-stores are avoided under this arrangement, the bargaining advantages of their combined buying power are retained.

(c) *In Spanish America.*—Following is a fairly complete list of the agencies publishing religious books in the Spanish American countries, omitting agencies not regularly in the business of book publishing and those that have issued only one or two books of this character. Corrections and additions to this list are invited.

Casa Unida de Publicaciones, Mexico (Union).
Imprenta "El Inca," Lima.
La Casa Editoria, Florida, F. C. C. A., Buenos Aires.
Imprenta Metodista, Buenos Aires.
Imprenta "El Sembrador," Santiago de Chile (Union).
El Heraldo Cristiano, Habana (Union).
Puerto Rico Evangelico, Ponce, P. R. (Union).
La Nueva Era (Iglesia Presbiteriana), Santiago de Chile.
Comisión del Centenario (Iglesia Metodista), Santiago.
La Reforma, Buenos Aires.
Junta Bautista de Publicaciones, Buenos Aires.
Imprenta Palmore, Chihuahua, Mexico.
Casa Bautista de Publicaciones, El Paso, Texas.
Asociación Cristiana de Jóvenes, Montevideo.
Casa Bautista de Publicaciones, León, Gto., Mexico.

It is interesting to note that an extensive bibliography of Christian literature, issued in 1916, included only five of the publishers listed above, the balance of the list having come into the field as book publishers since that time.

The greater part of the religious literature published in Spanish during the past ten years has been produced in Spanish America, where the largest number of Protestant adherents are found. This tendency toward localization

of production is, of course, a healthy one. It leads unfailingly to the time when Protestant Spanish literature will be written and published in the Spanish-speaking countries themselves.

In making comparisons of publishing conditions as between Latin America, Spain and the United States, any given project may usually be done slightly cheaper in Latin America than elsewhere, but under the prevailing system of small editions the actual cost of a single book is very generally in excess of the cost in the United States or in Europe. This is due to the habit of publishing in each country only for the needs of that country, disregarding the balance of the Spanish-speaking world. Thus editions are small and the price of the book is extravagantly high. Agencies in Spain or the United States, having little home market, are forced to include all the Spanish lands in their plans with the result that their editions are almost invariably larger and the price of the book lower. It is encouraging to note that in a number of recent instances South American missionary publishers have taken note of the market outside their own countries. Many illusions as to comparative costs in the various countries are held, the most deceptive of which is the belief that publishing costs are necessarily lower in a country where the currency is depreciated in value. If that were true, Germany today would be doing the manufacturing of the entire world.

5. *Editorial Problems.*

The production and selection of literature is not the least important of literature problems. Correspondence with missionaries in evangelistic and educational work indicates their needs. Agents of book-stores pass on information as to inquiries made of them.

There is a great wealth of Evangelistic literature in English. It is, therefore, most natural to turn to the books which have instructed and inspired our missionaries, and to attempt to translate them for use on the field. Such translations have not been universally acceptable, and complaints are numerous and constant. Certain outstanding books in foreign languages will always have to be translated, but these will be few in number, and the work

should be done by a thoroughly prepared person, skillful in the use of the two languages involved.

The experience of the Committee on Cooperation in Latin America during the years since the Panama Congress strongly supports the following conclusions regarding translated literature:

(1) No translation by an Anglo-Saxon American, however well qualified, will escape just criticism from educated Spanish American readers. (2) It is almost impossible to make a good translation out of a poor one by any process of revision. (3) A book of only moderate merit written by a Latin American in Spanish is more likely to be generally accepted than a translation of a much higher grade work originally written in some other language. (4) Where little or no material in Spanish is available on a given subject, a valuable work is most likely to result from the labors of a Latin American who reads English and can write his own impressions after making himself familiar with existing English material on the same subject.

If we are right in our thesis that the influence and importance of Evangelical literature is as great in missionary work as that of preaching, then we must give some attention to the training of men and women who are gifted and facile in the use of the pen.

How shall we discover them? First, through the churches. Prayer meetings, Sunday-schools and young people's meetings provide opportunity for self-expression. Young people showing evidence of literary gifts should be chosen and sent to our schools for preparation. Second, every church has its several schools, and here there is constant practice in the art of writing. Teachers should be on the lookout for gifted young people and see that full scope and opportunity is given them. The pages of school and church publications should be open to them. Prizes may be offered for the best articles. After the leading schools in the land have been utilized, in special cases, individuals should be sent to North America, to have a year or more under a specialist.

There is another method of discovering religious writers. Cultivate the men and women whose work appears

in the daily papers, and in the weekly and monthly magazines. When a real artist of deep culture and spiritual insight is found, his attention may be drawn to themes, well developed in other tongues, but left untouched in Spanish. Frequently writers will be found ready to our hands, awaiting the call to this necessary labor. Who can say that the Lord has not prepared many St. Pauls, who have been trained at the feet of Gamaliel, are ready to be shifted from bigotry and conservatism to thoughtful inquiry, and may be led by an Ananias into the full light of God's revelation?

6. *Publication Problems.*

(a) *Quality versus economy.*—The primary problem of financing has been discussed earlier in this report. Probably the most important secondary decision the publisher must make is, "Shall the book be high-grade as regards paper, type and binding, or shall an effort be made to print the largest possible quantity with the money available?" Somewhere between the extremes of high quality and extreme cheapness lies a point which, for the particular book under consideration, will give: (1) a retail price representing good value for the money, (2) dignified and attractive appearance, (3) sufficient durability for the uses to which the book is to be put, and (4) an edition large enough to supply the probable demand for the finished work. It need not be pointed out that these factors will vary greatly for different books. A dictionary or a commentary needs, for instance, a much more durable binding than a book which is likely to be read but once by each buyer.

(b) *Transportation.*—Transportation difficulties usually center in the difficulty of communication between various parts of the Spanish American world. This is probably the greatest handicap to local publication in the various Central and South American capitals, and the obstacle that makes necessary the publication of a large part of our literature in Spain and the United States. Only New York and Madrid can reach every part of the Spanish-speaking world by direct routes.

(c) *Ownership of Presses.*—A survey of conditions in

the Spanish American republics justifies the general conclusion that missionary ownership of printing presses and their auxiliary machinery is not profitable. It may have distinct advantages, but economy is not one of them.

The alternative to mission ownership of presses is the employment of local printing plants on contract. While it is true that a profit must be earned by such plants, the net cost to the mission for a given piece of printed matter is generally less than would be the case if the mission owned its own presses. The fact that missionary accounting methods do not usually require that the cost of printing a book include interest charges on capital invested, rent, supervision, extension of credit by the mission, etc., generally obscures the actual cost as compared with printing done by outside contract.

It should not be forgotten also that the spending of money with local merchants invariably increases the prestige of the Mission in its field and builds up a certain amount of good will in the commercial community, which may be exceedingly valuable in certain contingencies,—for instance, in combating adverse local legislation.

(d) *National Prejudices.*—One of the important obstacles in the way of the localized production and distribution of Spanish literature is the prejudice existing in certain countries against literature produced outside their own boundaries. In Argentina, for example, the greatest prestige is enjoyed by books written and published in Argentina. This is quite natural and is true in all civilized countries. It would seem logical that the public would esteem as a second choice books from the authors and publishers of other Spanish American countries. Such is not the case. If a Venezuelan author seeks an audience in Argentina, he is far wiser to secure publication of his works in Madrid, Paris, or even in New York, than to attempt to circulate them through a publisher in Caracas. In all the Spanish republics books from the home publishers and from Spain are most favorably received, with Paris third in popular favor, the other great cities of Europe and North America fourth, and publications from the other Latin republics last.

The membership of the Evangelical churches, if they

choose to combat such prejudice intelligently, can do a service not only to Christian literature in particular but to all literature. If we consider the inability of the average man to read books in other languages than his own as a handicap to our civilization, what shall we say of a condition which permits him only a small portion of the literary riches of his own tongue?

7. Circulation Problems.

(a) *Distribution centers.*—The establishment of local book-stores under missionary ownership and control seems to be a necessity under present conditions, if the Christian literature produced is to be effectively distributed. For reasons given below, it should be regarded as the most expedient present method of distribution, but in no sense a permanent institution.

Our present concern should be with improving the efficiency of these stores and encouraging their geographical distribution in such a way that no important section of Latin America shall be without convenient access to them.

There should be missionary book-stores fully stocked with Christian literature of all types in at least each capital city of Latin America. In the larger countries additional stores would be required in perhaps one or two other centers, but only in places where the local over-the-counter business may be expected to be as large as that in the capital city. The principal emphasis in such stores should be placed upon the development of a mail-order book business. Space should be allotted them in the denominational periodicals of all churches not maintaining their own general literature depositories, and every effort made by pastors, missionaries and others in authority to facilitate the growth of their business.

(b) *Training of agents.*—The problem of securing capable managers for missionary book-stores already established and planned for the future, is a most pressing one. So far as known there has never been a man selected in the home church, educationally supervised, technically trained and sent to the Spanish American mission field for the express purpose of publishing and circulating

Christian literature. Yet under such handicaps our literature work has probably progressed much further than medical or educational work would have under the same untrained leadership.

A recent survey of missionary book-stores, made under the auspices of the Committee on Cooperation in Latin America, reveals that the only stores at present in good financial condition, and which may, in general terms, be considered to have conspicuously succeeded in the purpose for which they were established, are those in charge of managers of many years' experience in missionary bookselling.

If the large investment already made in mission presses and book-stores is to be safeguarded, it seems necessary that the mission boards recognize the importance of the literature work to the extent of insisting upon properly qualified men to run such enterprises. The day of the amateur in the mission book-store is passed just as surely as the day of the untrained nurse in the hospital. Literary evangelism must take its place by the side of personal, medical and educational evangelism in so far as specialized training of candidates is concerned.

(c) *Cost of distribution.*—The methods of distributing books to the ultimate consumer rank as follows in order of economy: (1) Mail order from the publisher; (2) Mail order from a large dealer; (3) Local book-stores; (4) Colporters, or canvassing agents.

Mail-order distribution is both economical and efficient when accompanied by a proper amount of advertising. One of the primary functions of the religious periodical should be upbuilding the business of selling Christian literature. The Bible, encyclopedias and expensive technical works are proper subjects for the canvasser. but in the latter two cases he is being increasingly replaced by a mail-order campaign energized by extensive advertising.

(d) *Relation to commercial book-stores.*—The local book-store, although neither the most economical nor the most productive source of sales, seems on the whole the most satisfactory channel for retail distribution. The commercial book trade has found this to be the case, especially as the book business lends itself readily to com-

binations with other dignified lines of merchandise such as drugs, art goods, stationery, music and periodical literature. Our ultimate aim should be the establishment of relations with the ordinary commercial bookstore which will permit the cost of selling our religious books to be shared by the makers of every book in the world.

There are two methods by which this desirable commercial relationship may be established with perfect propriety and to the mutual advantage of publishers of religious literature and the retail booksellers.

First, missionary publishing agencies will find that *some* of their books can be sold without qualms by a sincere Roman Catholic bookseller who is anxious not to offend the Church to which he and most of his customers belong. Books on social, family and personal ethics and conduct; books on health and hygiene; books on thrift, industry and ambition; books on the justification and necessity of education in morals, are almost always of such a character as to be acceptable to any bookseller.

Second, we can encourage the entrance of members of our Evangelical churches into the book and stationery business, even to the extent of giving them financial aid, in return for selling privileges for our books. This sounds, upon first thought, as a rather revolutionary suggestion, but it is at least as practical an expenditure of missionary money as opening book-stores managed by North Americans and selling only books making little or no appeal to the great majority of the local population.

8. *Religious Periodicals.*

With perhaps the single exception of Evangelical hymns, at no other point in missionary propaganda has it been so difficult to get a harmonious product, given the conflicting tastes and concepts of the foreign and national workers and the reading public, as in the making of the religious periodical. The missionary, set in the habits of his home land, too often over-anxious as to mere denominational promotion, unskilled in the language and a novice as to public sentiment and popular taste, has offered many shining illustrations of what ought not to be. The

national worker, understanding his public and with fair command of the language, has been usually utterly at sea as to the technique of newspaper making, prone to be satisfied with mechanical imperfections and literary monstrosities that cried to heaven. The reading public has included on the one hand inexperienced and undeveloped converts, interested mainly in local church affairs, and on the other the cultured and critical outsider, prone to judge by appearances and glad enough of any occasion for ridicule.

Along what road does improvement, the hope of the future, lie? It is not easy to say. Shall there be less of propaganda? Certainly the denominational note may well be muted. What has been a burden to Evangelical religion in North America—the multiplicity of churches,—need not be imported into other lands. But as to Christian propaganda, it is useless to try to conceal the fact that it is for this that the Evangelical periodicals exist. A balance must somehow be struck. The taste of non-Evangelical readers must not be constantly vexed by a purely routine and esoteric treatment of the Christian faith. The editor who cannot perceive the larger relationships of the kingdom of heaven, its social, political, industrial implications, who is not able to shift his point of view to that of the mildly curious but indifferent and half-way hostile outside reader, has missed his calling.

This necessity for an intuitive grasp of public sentiment and of national tastes and preferences will inevitably rule out the missionary as editor. His tenure of such an office will always be but a temporary expedient. It is only the Brazilian who understands Brazilians, the Chilean who knows Chile. But so far only apprenticeship in the art of editing has been possible. Our schools should offer special courses, if not in journalism as such, at least in studies especially adapted to fit the youth of both sexes for the exacting requirements of newspaper work. And editors should be hospitable to new writers, encouraging the young people to try their wings. We shall not lack material, if only it can be developed.

The ideal weekly church paper will strike a nice balance between the publicity given to routine church affairs, the

discussion of policies, doctrines and the like, and the appeal to the general reader.

The general church paper carefully edited, may well become also the family paper. But there is need of special publications for the young people. It is mostly the young who read. Their tastes must be consulted. Moral and religious concepts and implication make their impact upon children while they are still young. There is a Christian literature of adventure, of sports, of scientific and mechanical description and illustration. In Latin America, especially, so much of the dominant thought in cultured circles is atheistic, that it is important to supply the young people early with a prophylactic against the disease of a godless world. But the young people's paper of Hispanic America must be a Latin American paper. It is of the very essence of the situation that it be indigenous. The pastors and other leaders in church work will also need their type of technical periodical.

Of *La Nueva Democracia* it is only fair to remind all concerned that in the nature of the case it cannot be everything that some of its many readers might desire. One group would have it more theological, another less. For some it is too serious, for others not profound enough. Its editors have shown instant willingness to make it serve every end and demand that are possible in view of its size and limitations. It is to be hoped that while its friends continue to criticize it and to offer suggestions, they will not cease to support it and to recommend it to others. For the magazine is so much better than nothing, than the void which existed before it was brought into being, that its promoters cannot fail to rejoice at the measure of success to which it has already attained. The collaboration of such men and women of Hispanic America as those whose names now frequently appear in its columns would seem alone sufficient proof that its career has not been a vain one.

III. The Bible in South America.

The great Sarmiento, father of popular education in Argentina, pays this tribute to the Bible: "The reading of the Bible furnishes the basis of popular education, which

has changed the character of the nations which possess it. With the Bible in their hands and for the sake of the Bible, the father of all books, the English emigrants founded in the north of our continent the most powerful state in the world."

In Mexico recently the federal Department of Education began the publication of popular editions of the world's great classics, primarily that the newly-opened public libraries in that country might be supplied cheaply with a nucleus of the primary literature of mankind. Included in this group was a volume containing the four Gospels.

The Book of Books is the natural cornerstone of the edifice of religious literature. Its production and circulation are of the most vital importance in the development of the spiritual and intellectual life of Christian nations.

Evangelical Christianity has always proceeded by the preaching of the gospel, based upon the circulation of the Word of God. Without the Bible the missionary has had little or no success. In all new countries with strange languages it has been necessary first for the missionary to learn the language and translate the Scriptures before he has been able to preach with conviction and power and win converts as a result.

Recently the agent of the Bible Society visited a deserted hacienda called Cabuyal, in Ecuador, where he found a strange school in charge of a man who was converted as a result of pondering a verse of Scripture he had heard from the lips of a street preacher. This man had procured a Spanish Bible, which he was using as a text-book for the children whom he had gathered together. This is the only school for miles around, and the teacher is paid by donations sent in by the parents. The single Bible was used as a text-book, the leaves being passed around from pupil to pupil. This is another evidence of the value of the Bible in the hands of a consecrated man.

A splendid edition of the New Testament in Spanish has recently been published as a result of several years' work by a commission of translators, working in Spain. This has not been entirely accepted by the churches, which prefer the familiar version used for many years. The

new version, however, is eagerly accepted and preferred by the general public. The standard edition of the Old Testament is known as the version by Cipriano de Valera. This should be revised, but not necessarily retranslated.

In Brazil there are three principal versions in Portuguese. The new translation, which is most largely used, is reported to be far from perfect, and a thorough revision is necessary.

The American Bible Society and the British and Foreign Bible Society have labored together for many years, under a certain working agreement. The territory outside of the principal centers is fairly well divided, but there remain a number of sections which have not yet been reached. There is some rivalry in the matter of distribution and sales, but only such competition as is necessary in the development of a successful business through the incentive to excel.

There is the finest cooperation between these Societies and the missionaries and national preachers. Representatives of the Societies present the call of the Bible in the different churches and take collections for the general support of the work. In Argentina this collection amounted to $4,125 in a recent year.

The second most important feature of the work after the translation and publication of the Bible is its circulation. The Bible Societies necessarily take the initiative, using various methods. They have missionaries and national workers as correspondents in all parts of the field. To these representatives Bibles, Testaments and portions may be sent and disposed of on commission. In some instances missionaries and local churches become direct agencies and agree to cover restricted areas for the Society. In these cases the books are furnished free and the expenses are largely met from sales. In some countries of South America book-stores handle the Bibles as a part of their regular stock. The principal method, however, is that of the colporteur, who is the direct trained agent of the Society. He goes principally into new territory where the missionary has not penetrated, and where railroads do not run and there is no regular means of transportation.

Isolated hamlets and homes long distances apart are visited and much good is done. The circulation of the Scriptures in South America has been limited only by the amount of money which could be appropriated for this purpose. The supplies are frequently exhausted, and it becomes difficult to secure enough Bibles for sale. After an enthusiastic meeting in one town in Chile a young man approached the agent seeking to purchase one hundred Bibles to be used in his school as a text-book, but these could not be furnished, as the supply had already been exhausted.

A most interesting story has been received from the colporteur who visited the towns along the Amazon River and its tributaries. In one place he sold a Bible to a rubber merchant who had no cash and so paid for it with a kilo of rubber. In another section he found people working in a territory where they were frequently attacked and many killed by the Indians; but this agent had the same story to tell, that before he had completed his trip his stock of Bibles gave out, and it was necessary to return for another supply.

The work of Bible distribution has been so successful that the attitude of the Roman Catholic Church has changed. Two of the leading bishops in Argentina urged their people, in the following language, to buy the Bible: "The Bible can and ought to be read daily. It ought to lie open if possible on the table, so that everyone in the house may read it. Everyone should read the Bible, Catholics and non-Catholics; it is the written Word of God, embalmed with His holy breath and love. It has been addressed to us from heaven above." An advertisement appeared in one South American paper, advertising a Catholic Bible for sale at $75 cash, and $85 on the instalment plan. The price was prohibitive and very few people could afford to buy it. The Bible Societies sell a very good edition of the Bible at $1.50.

Recently there passed away in Rio de Janeiro a distinguished Brazilian gentleman, Dr. José Carlos Rodrigues. As a young law student he came in contact with a Bible left by a colporteur at an obscure and lonely farm house. The influence of the Word never left him during a long

and illustrious life. Through twenty-five years of brilliant service as head of the *Journal of Commerce,* the greatest daily paper in the Portuguese language, Dr. Rodrigues continued a devout student of the Bible. Upon his retirement he devoted himself to writing and publishing two large volumes of 1,357 pages, entitled "Historical and Critical Studies on the Old Testament."[1] He desired to make the Bible and its rich and indisputable truths known to the people. While upon his death bed, he requested a visiting clergyman to read passages from the Bible and pray with him. Dr. Rodrigues had accumulated a considerable library of most valuable works on the Bible and religion. After his death this library was purchased by the American ambassador and presented to a committee of trustees, which will probably house it and make it available for the use of pastors and Bible scholars in Brazil.

In looking after the needs of the population speaking Spanish and Portuguese, the Indians have not been neglected. Translations have been made of various portions of Scripture by missionaries working among them, and these editions have been circulated everywhere. Recent reference has been made to the portion prepared for the Mapouche Indians, a branch of the Araucanians in southern Chile. A New Testament has been published in the language of the Cholos or half castes in Bolivia, which is a dialect made up of a combination of the Quechua and Spanish. This work is being followed up very energetically, and portions of the Scriptures in time will be prepared for the use of most of the existing tribes in South America.

One missionary has well written:

"It is not easy to estimate the value of the printed page. Perhaps very few have ever realized what it would mean to return to the times when there was not even one printed Bible. It would do us all good to meditate on this a little in order to appreciate what the Bible Societies are doing in printing and shipping Bibles to every part of the world.

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[1] A monograph covering his life work is issued by the American Bible Society.

The Bible is the only fountain of knowledge of the way of salvation in these countries, as elsewhere. Directly or indirectly, it has to do with all gospel work. The immense labor of translating, printing and distributing to the ends of the earth is a marvelous achievement."

IV. Present Undertakings in South America.

1. *Present Activities.*

The present facilities for the production and distribution of Evangelical literature may be visually presented by the following chart. While the actual location of each enterprise is shown, the influence of a union paper, for instance, frequently transcends national boundaries and supplies at least a part of the need for such an agency in nearby countries:

	Union Press	Mission Press	Books Publ.	Tracts Publ.	Union Paper	Denom. Papers	Union Store	Mission Store
Argentina ..		x	x	x		x		x
Brazil		x	x	x	x	x	x	x
Chile			x	x	x	x	x	
Colombia ...		x		x		x		x
Ecuador				x		x		x
Paraguay ...								
Peru		x	x	x		x		x
Uruguay ...			x	x		x		
Venezuela ..		x	x	x		x		x

Though the number of crosses on the chart does not indicate the amplitude of the literary activity of the country, it does indicate how many of the possible instrumentalities of literary evangelism are in use. It is interesting to note that, while none of the South American countries make use of all the channels listed, in North America, Cuba, Porto Rico and Mexico would have a cross in every space on such a chart.

These South American countries have produced approximately half of the total body of religious books now in print and available for the use of Latin American Protestants, the United States, Mexico and Spain supplying most of the other half.

The only literary activity found in practically every place where a mission station is located or a church is established is the preparation and publication of tracts. In only one country, Peru, has this been placed upon any systematic basis through the organization of a national Tract Society or other centralized body. It is evident that great economies could be effected along these lines, even though such an enterprise included within its purview only those tracts dealing with subjects of a non-denominational character. It would be entirely feasible to set up an organization to cover all of Spanish America, issuing tracts in huge quantities, bearing the national imprint of the country in which they are to be distributed. Whether the interested cooperation of missionaries in their use could be secured is, however, another question; for one of the chief reasons for the diversity and generality of tract production is the fact that few workers will make enthusiastic and intelligent use of a tract not prepared under their own supervision, or at least within their own communion.

The advantages of centralized production are so great, on the other hand, that the most elaborate measures to secure the approval by large numbers of missionaries and national leaders of a proposed publication would be justified.

2. *Effectiveness of Present Agencies.*

Reports from the field point directly to four major conclusions regarding the effectiveness of present means of supplying the South American churches with the literature they require: (1) That no agency of either production or distribution not in full-time charge of a trained and experienced person is realizing even a fraction of its full possibilities. (2) That in the allotment of mission funds the literature work is not considered as of primary necessity. (3) That only native authorship can produce a religious literature of high character, adapted to the psychology of the Latin American reader. (4) That no increase in the quantity or quality of authorship and production facilities can advance the ultimate aims of Christian literature, unless a greatly increased and improved means of circulation is provided.

The first conclusion is not generally realized in those countries where the condition mentioned does not obtain. The second is generally regarded as a mistaken but unavoidable policy. The third is held to be an ideal so impossible of attainment that no case has come to the attention of the Commission in which any practical steps have been taken to encourage, reward or train native authors, save in a few entirely personal contacts between individual missionaries and nationals. The fourth conclusion is almost unanimously put forth in the field reports and is regarded as the key to the financial difficulties of the literature program and as having an important bearing on authorship, translation activities and missionary policy. " More and better book-stores," or " more and better book salesmen " is the keynote of the field reports, ranging in practical application from suggestions for improving a local book-store to plans for an elaborate system of colportage covering the continent.

3. *Outside Agencies Distributing Evangelical Literature.*

The questionnaire sent to workers in the field contained a query designed to ascertain the extent to which secular book-stores act as distributors of Christian literature. Such contacts were found to be negligible. Suggestions are made in other sections of this report, showing how the situation may be remedied in part.

4. *Books Required in the Immediate Future.*

The specific recommendations of the various field commissions for the writing or translation of books are given in full as follows:

COLOMBIA

Daily Light on the Daily Path. (Already published.)
The Fact of Christ, Simpson. (Already published.)
A history of the Reformation.
A history of the Protestant Church.
A book on the origin of the Bible. (Now in preparation.)

RIVER PLATE

A new church history.

A commentary on the Bible. (Now in preparation.)
A refutation of theosophical ideas.
A treatise on Christianity and evolution.

And new editions of the following publications of the American Tract Society, which are now out of print:

Bible Dictionary, Rand. (Now reprinted.)
Concordance of the Bible, Sloan.
The Gospels Explained, Ryle. (Four volumes.)
New Testament with Notes, cheaper edition desired.
Christian Evidences, Mair.
Nights with the Romanists.
Cause and Cure of Infidelity.
Lucila.
John Wesley, Neely. (Methodist Book Concern.)

And translations of the following works:

Meaning of Prayer, Fosdick.
Meaning of Faith, Fosdick. (Translated.)
Meaning of Service, Fosdick.
Social Principles of Jesus, Rauschenbusch.
Christ and Human Needs, F. W. Förster. (German.)
The Religions, Nathan Soderblöm. (French.)
The Enigma of the World, Charles Secretan. (French.)

CHILE

Concordance of the Bible.
Commentaries on the Bible.
Devotional books for young people.
Books on sex hygiene.
A new Evangelical hymnal.

PERU

A simple introduction to the Bible.
Life and Times of Jesus. (Based on Edersheim.)
One-volume commentary on the Bible. (Now in preparation.)
Concordance of the Bible.
The Scriptures of Truth, Sidney Collett. (Adapted.)

Book relating Biblical and secular history.
Book on the Apocrypha.
Book on archæological discovery and the Bible.
Short sermons suited to public reading in churches.
A positive presentation of Protestant doctrine.
Book on Protestantism and national progress.
Stories for young people illustrating practical Christianity.
Book on the historical continuity of Protestantism.
Book on Biblical prophecy.
Meaning of Faith, Fosdick. (Translated.)
Meaning of Prayer, Fosdick.
Reconstruction of Religion, Elwood.
Men, Women and God, Gray. (Already published.)

VENEZUELA

The Christ We Forget, Wilson.
God's Method with Man, Morgan.
A Castaway, F. B. Meyer.
Theological texts for training of pastors.
A history of the Evangelical Church in Venezuela.
Manual for day-school Bible study.

This list is chiefly remarkable because of the few duplications—showing the scope and variety of the need as seen by various authorities. Another feature is that practically no militantly anti-Catholic material is asked for and no books discussing the doctrinal differences that are popularly reputed to be essentially characteristic of Protestantism. All the reports stress the importance of a concordance, of Bible commentaries, and of other homiletic helps for preachers. Some of the books requested are already in print, one of them since 1915, unknown to the group recommending their publication. In a number of cases the subject upon which a book is thought necessary is covered with considerable adequacy by books already published, some of them under titles not fully revelatory of their contents. In many instances new books are wanted because of the unsatisfactory form of the present ones—a cheaper edition is requested, or an exhaustive treatment of a subject is desired instead of the brief presentation now available.

V. The Future Program for Literature Production.

The field reports favor, without exception, the extension and expansion of the literature program. All recognize the printed word as a valuable means of spreading the gospel and of regenerating individuals and societies. Differences of opinion arise only over the course that the expansion should take. Periodicals, tracts, books and contributed articles to the secular press each have their enthusiastic supporters as the most promising avenue of activity, but it is significant to note that none of these approaches to the reading public is condemned as unworthy of its cost in time and money. Wastefulness is possible, of course, and should be particularly guarded against in the indiscriminate distribution of tracts.

1. *Kinds of Literature Most Needed.*

An inquiry under this head elicited a wide variety of replies, with agreement principally upon theological texts for seminary use and on "good literature for young people," though only one report is at all specific on the latter point. None of the reports reveal any plans for educating the reading habits of young people in the Evangelical fold, which are admittedly bad, and which there is little reason to suppose would improve through the mere presence of clean literature. The character of Spanish fiction supplied to young people in Latin America cannot be changed except through the creation of a demand for something better, or through elimination of certain types of books through official censorship.

It would seem evident, therefore, that an important educational opportunity confronts every worker in impressing upon church members the mentally depressive results of reading poor literature and the enjoyment and stimulation to be gained from worthwhile books. Certainly the support of Evangelicals should be thrown also to the support of legal restrictions on books of positively evil character. No law can prevent the publication of mere literary trash.

2. *Non-religious Literature.*

In answer to a question as to the Church's responsibility for furnishing its constituency with high-grade general

literature, there is general agreement with the language of the Peru report: "Responsibility—none; but a great privilege." In one report the interesting thesis is advanced that no responsibility exists, because the missionary Boards are without sufficient funds for the purpose!

After a careful analysis of the situation, it is clear that a very close relation exists between the meeting of this need and the financing of missionary book-stores. This will be discussed more fully in the final section of this Report.

To most observers, the reading of fiction seems a normal part of intellectual life everywhere. Therefore fiction of a type that will not undermine character or stultify the teachings of the Church is a necessity in the lives of Evangelical young people. The Church may not engage in the active production of such books, but it should not fail to encourage and support the writers, publishers and booksellers through whom secular literature of a high type is supplied to its membership.

3. *Periodicals.*

Answers to questionnaires circulated in South America express approval of the publication of a general magazine such as *La Nueva Democracia.* Its contents and editorial policy are the subject of many suggestions, nearly all of them meritorious, but impossible of complete combination in a single publication. Most workers recognize that *La Nueva Democracia* cannot be a pedagogical review, a political forum and an Evangelistic tract all in one —and it is not attempting to be any of these. One field report criticizes the magazine, because it is not sufficiently Evangelical in character, while another report suggests that national religious papers as now published ought to contain "articles of the *Nueva Democracia* type." This illustrates the difficulty of harmonizing the desires of those interested in the magazine and anxious to see it make the most of its opportunities.

Those interested in exclusively religious journals of a high type should support in every possible way such publications as "*La Reforma,*" of Buenos Aires, which for many years has been striving to meet the need for a Span-

ish organ given to treatment of religious topics of world-wide interest from the Evangelical viewpoint. The "*Revista Evangélica,*" of Chile, is another newer enterprise of similar character but designed more particularly to meet the homiletic needs of pastors. The development of talented Latin American writers can be promoted in no better way than by encouraging them to contribute regularly to the columns of these magazines.

In the field of periodical literature the hopelessness of securing a national hearing for denominational periodicals is everywhere admitted, but the establishment and support of union Evangelical papers is held back by the equally general conviction that there must be a denominational organ of some kind to carry local religious news and announcements, and for the further doctrinal instruction of new converts. One field report makes the point that both a national Evangelical journal and the necessary local bulletin can be supported, if a conscious effort is made by all concerned to keep the latter from attempting the conquest of a high place in the general periodical field for itself (at large cost and with little chance of success); and if, at the same time, the support of every Mission and organized church is enlisted to make the union magazine an adequate spokesman in the nation at large for the principles, practices and programs of Evangelical Christianity.

4. *Encouragement of Native Authorship.*

From no field is there a report of a systematic plan for transferring the burden of literary creation and translation from the alien hands of the missionary to qualified Latin Americans, though practically all recognize the need of such a plan. This remains one of the most pressing unsolved problems. The Church cannot forever receive its instruction and record its history in a foreign tongue.

VI. The Regional Literature Center.

Opinion is unanimous that without Christian literature the Church cannot grow. The only practical source of such literature is a book-store and press so equipped and so located as to serve well the largest possible territory. Attention is invited to the extensive discussion of admin-

istrative problems of such enterprises in Section II of this Report. Experts on the field have given their judgment also on the following administrative questions:

1. *Should Each Region Have a Fully Equipped Publishing House?*

By this is meant the ownership of a printing plant and a selling agency. Perhaps the best summary of judgments on this point is to say that in all fields it was considered desirable, if it could be financially supported; in some fields it was thought that such support could be obtained only if all the Evangelical interests in the country used the plant; while in no South American field was ownership of a printing plant declared an absolute necessity to the Evangelical propaganda.

2. *Should Book Publication Be Centralized?*

It is generally agreed that centralization means economy, but that it is likely to mean a certain dampening of local initiative. Perhaps the solution is best presented by the report from Colombia, which says, "Centralization discourages initiative and the development of national writers; diffusion and regionalism mean increased cost of production. Therefore, for standard works, expensive or large editions, centralization should be achieved; for papers, pamphlets, and many small books, diffusion is best."

It is interesting to note that this is precisely the policy which has gradually evolved, through sheer force of circumstances, in the years since the Panama Congress. It has proven impossible to produce in any general center the many books needed to meet distinctly local needs of the national religious development, and it has likewise been found impracticable for any small group to produce such a work as a concordance or the one-volume commentary on the Bible upon which the Committee on Cooperation in Latin America has recently begun work.

Another matter for the immediate future which cannot posibly be handled regionally is the provision of an organization to create, edit and publish a full course of uniform Sunday School lessons for Spanish America.

adapted to the purpose and entirely distinct from those now used by the English-speaking world. This will have to be a centrally directed task and yet will have to be almost entirely the work of Latin Americans. It cannot be done by Anglo-Saxons in New York or London and may furnish the first complete test of the readiness of the Latin American religious leaders to assume the burden of providing their churches with needed literature, independent of outside aid.

To this dual plan of centralized and local book production, the report from Chile adds a recommendation for the appointment of a qualified General Literature Secretary, who will be in touch with mission Boards at the home base and who will at the same time act as a coordinating officer for special literature committees set up by the regional Committees on Cooperation, these local committees to organize and assume the direction of the literary activities in their territories. They will also make available to the central office the services of such local authors, translators and editors as may be able to contribute to the accomplishment of arduous and expensive literary tasks under way in the central office. These local committees would keep themselves informed of all literary effort in their fields and report to the General Secretary, who would transmit the reports to other fields. This would give wide advertisement to books in course of preparation and would prevent duplication of effort.

3. *Should Publishing Houses and Book-stores Be Subsidized or Self-supporting?*

This question arises in connection with both union and denominational enterprises and ties itself up closely with the problem of Church responsibility for furnishing non-religious literature.

Advocates of self-support contend that the expansion of activities to a large volume can come only through the reinvestment of profits in the business; while in a subsidized enterprise this expansion is limited, because the larger the volume of business, the greater the loss and consequently the less successful the enterprise appears to those providing the subsidy.

Proponents of subsidized operation to permit selling books below cost claim that, unless a subsidy is given, a religious literature center is forced to handle what is *profitable* rather than what is *good,* resulting in at least a partial defeat of its primary object—the distribution of large quantities of Christian literature.

It is at this point that the question of non-religious literature enters, for it is quite possible to maintain a book-store on a self-supporting basis, if books on education, philosophy, science and a certain amount of clean fiction are also carried in stock. Experience in Peru, Santo Domingo, and other centers where this plan is in effect, makes it difficult to believe that these additional lines have not increased the amount of strictly religious material actually placed in the hands of the people.

It is also well to point out that, where a subsidized store selling religious literature is continued in operation over a period of years, it effectively prevents the entrance into that business of members of the Evangelical churches who might otherwise be attracted to it as a means of livelihood. For a strictly commercial house could not compete with the subsidized store, and would, in addition, find its customers accustomed to pay something less than a fair value for religious books.

If the ultimate aim is to circulate religious literature through regular stores owned by Evangelicals, it cannot be done by the establishment of book-stores doing business on a basis that antagonizes their commercial competitors, discourages the entrance of Evangelical Christians into the business and effectively hinders the fixing of fair price standards. Manufacturers interested in increasing the use of typewriters in Spanish America did not begin their efforts by establishing retail agencies selling typewriters at less than cost.

4. *Other Methods of Circulation.*

In some localities it is thought that a carefully trained corps of retail canvassers could be used to advantage in distributing other religious literature as well as Bibles. Certainly the volume of sales would be larger than that of the colporteurs of the Bible Societies, but it would still be

a losing venture financially, because of the great variety of books that would have to be carried, the difficulty of preserving the books in salable condition and the impossibility of giving colporteurs the same familiarity with fifty different books which enables them to sell the Bible so effectively. If considered in the light of promotional work designed to open up new territories for a central literature depository, to acquaint additional people with the house and to advertise its products, the actual financial loss on such colportage might be well justified by the increased mail-order business resulting from it.

If those interested in the possibilities of colportage might have access to the actual records of receipts and expenses of a number of Bible colporteurs or of others engaged in this work, a better judgment of its practicability for general bookselling might be formed. It is quite possible that the Bible Societies might be willing to furnish such figures to persons having a legitimate interest in them.

VII. Literature in Portuguese.

While much of the previous chapters, concerning the machinery of production and circulation of literature, is applicable to all parts of Latin America, the material was obtained largely from Spanish-speaking sources.

The production and circulation of Portuguese literature is confined to one country, Brazil. It has therefore been deemed wise and proper to insert by itself the report sent from Brazil.

1. *The Literature Actually Available for Use.*

A survey of the Christian literature actually available for use in Brazil shows that the Christian public is not well acquainted with the material already possessed and, therefore, is not using it. This is due to the following causes: (1) Literature from missionary and native sources produced by one denomination is not ordinarily used by other denominations, because pastors, church officers and other leaders are afraid of sectarian propaganda through literature produced and circulated by agencies other than their own. And this fear has frequently been

justified. (2) Some books and pamphlets used by the pioneers, which have rendered good service and should now be in use, are out of print; and no one is reprinting and circulating them. (3) A systematic and regular colportage work, established by the pioneers, has become discontinued or disorganized during many years; the result is that the habit of reading and studying Christian books has not been formed by the new generations. (4) The supply of literature, since the American Tract Society and other agencies have discontinued their depositories, is quite irregular. (5) Authors, specially in the native churches, have had no hope of seeing their books printed, and so their production has been very meagre. (6) The lack of financial backing for small, private book-stores, scattered throughout the Evangelical communities, and the inadequate missionary equipment of existing publishing houses before the establishment of the new presses. (7) The pressure of a utilitarian spirit sweeping over the country, which does not conduce to cultural reading. Hence reading in the true sense is not now emphasized by a people whose masses have a large percentage of illiterary. (8) Parents, pastors and teachers have done little to promote the use of books of general literature owing (a) to the fear that they might convey erroneous or impure ideas, a fear that is to some extent in general well justified, but is carried to an exaggerated extreme, and (b) to the emphasis on the distinction between "profane" and "religious" things, both ideas being distinctly a product of the Roman Catholic spirit. Turning their backs to the "world" the converts usually turn their backs to many very good things, because these are not stamped with their own church mark. (9) The lack of literary style, and the generally exotic character of much of our Evangelical "literature," so called, prevents its making a strong appeal to a national consciousness intimately connected with language and racial tradition. This should put on every Evangelical writer a sense of deep responsibility, knowing that in general only writings of the better type have a definite and enduring influence on a nation's soul.

This available literature, more than any other feature

of Evangelical work, produces among many a feeling of resentment as being that of a foreign agency propagating an exotic religion. Let us make a brief survey of the literature actually available.

(a) *Books.*—These are secured from the general supply of literature in the Portuguese language, from Evangelical agencies, whether missionary or church organizations, and by private enterprise.

A bibliography of books of general literature has been prepared, and much material has been collected, including translations of Smiles, Dickens, Defoe, Lew Wallace, Scott, Milton, and original productions of the choicest Portuguese and Brazilian writers. But, when a list of books is prepared to be recommended for Sunday-school libraries or for colleges, and for general reading, the fact develops that most of these writers lack a keen sense of ethical purity, others are steeped in Romish ideas, still others have a pagan attitude, which is offensive to our Christian spirit. In every such list there are not a few books objectionable from a strict ethical or religious point of view.

Books produced by Evangelical writers may be classed in three groups: (1) Those produced by foreign missionaries. Some of the pioneers were alive to the great opportunity to create an Evangelical literature in Portuguese, and made special preparation for this work. A number of the best books we have are the result of their labors. These men were well read in classical Portuguese literature, as may be seen in the books they left, which are kept with care in some libraries today. Unfortunately, there is not to be found so thorough a linguistic preparation with the large majority of the missionary force today. So, our literature from this source is generally exotic; the books are used because people need them, not because they love to read them. Under this group we might include some translations made by native writers under the direction of missionaries, as Wharey's Church History, D'Aubigné's Reformation, and *Noites com Romanistas.* The Roman Catholic Church has produced a bibliography of 5,000 titles, and has a similar "index" of cinema films.

(2) Those produced by Christian organizations, usually

responding to some organic or denominational need, and more frequently to controversial stimuli. An examination of literature produced in the last twenty years shows that the building up of ecclesiastical organizations has been the main purpose of publications from this source.

(3) Those produced by nationals. In recent years some authors have been developed by the national churches, a few with remarkable literary preparation and belonging to literary circles, who have published books usually at financial loss. Some controversialists, having special facilities for advertising their books and meeting a peculiar taste in our people for an ardent presentation of religious tenets, have even been successful financially.

(b) *Pamphlets.*—The use of pamphlets, leaflets, (*avulsos, folhas, soltas*) is not what it should be, though it is now voluminous. A branch of the "*Liga Um por Dia,*" of Peru, in connection with the Young People's societies, is being organized to push this work and to circulate this kind of literature. Selections of Scripture passages, and leaflets with religious anecdotes from various sources in the United States and England have been widely circulated. This is a type of literature well adapted to our conditions and should be produced in larger measure and widely circulated.

(c) *Periodicals.*—Most of our periodicals are organs for the propaganda of some institution, and represent the interests of some organization, which regards them as indispensable in developing denominational interests. Every loyal member of such an organization is expected to take his representative paper. None are free from bias, notwithstanding the fact that a few, like the "*Evangelista,*" do not publish anything but Evangelical messages, refusing to publish any news. So the way is open to any big enterprise that desires to produce a high class family periodical free from sectarian bias. This can be effectively produced only by an undenominational or cooperative enterprise.

Most of the periodicals overlap, particularly in the same denomination; some are competitive; and the problem of coordinating their papers is being studied by many churches. The best type of a coordinated system of

periodicals is the one adopted by the Young Men's Christian Association—each local Association has its own bulletin, but all support loyally the magazine published by the National Board.

We have in our files forty periodicals, excluding school lesson papers published in Portuguese, in Brazil, and there are still more which have not found the way to our files.

Recently the Methodist Press has begun the publication of a monthly magazine for children. There is a crying need for two new magazines: (1) one family paper, of the ordinary religious type, free from denominational entanglements and not representing the interests of an organization; (2) a magazine of general information and literature, representing the highest Christian ideas of life, but not from the purely spiritual point of view.

Revista de Cultura Religiosa-: Special notice should be given to this quarterly—one of the ripe fruits of the new spirit of cooperation, which produced a really creditable magazine as a result of combined elements belonging to the Independent Presbyterian, Presbyterian and Methodist denominations. To this magazine the Committee on Cooperation has given its full endorsement.

2. *The Missionary Agencies, Denominational or Union, Actually Producing and Distributing Literature.*

The foremost missionary agencies working now in the production and circulation of religious books are:

(a) *The Baptist Publishing House.*—On January 10, 1901, the "*Jornal Baptista*" appeared, but it was only on May 15, 1905, that a printing press was set up in a rented house by the Reverend A. B. Deter. A Board was formed to direct the paper and the press, and in 1907 an association was incorporated under the Brazilian laws to be the owner of the press. The Third National Convention declared the "*Jornal Baptista*" to be the official denominational paper.

The Brazilian National Convention has consolidated the three Boards of Sunday-school work, Young People's Societies and Publication in one; all these interests are now unified in the Publishing House under the direction of five missionaries, one as general director, one as business di-

rector, one as editor of books, one as editor of periodicals and one as director of Sunday-school and Young People's Union work. There are also five native workers and five more native and foreign missionaries not belonging to the staff, who are occupied in the preparation of manuscripts and translations.

This publishing house prints Sunday-school lessons and helps, hymn books, religious books, periodicals, pamphlets, leaflets for the denomination, and some school books.

(b) *Imprensa Methodista.*—The Methodist Publishing house was begun at São Paulo in the year 1893. The funds for the enterprise were secured by issuing shares which were taken by members and friends of the Church in Brazil. The house was moved to Rio in the year 1896; then to Juiz de Fora in 1913. The Board of Missions supplied the funds for the new building and equipment now at São Paulo, which began operating in the year 1920. The old plant in Juiz de Fora was sold at that time.

The Methodist Publishing House has in Brazil a position similar, in its strategic importance, to that of the *Nile Press* in Egypt; and its opportunity for service is immeasurable. An agreement was made between the Sunday School Union and the Methodist Press to produce literature for Sunday-schools, the Sunday School Union furnishing the manuscript with the help of the Brazilian Committee on Cooperation, and the Methodist Press taking the responsibility of printing and circulating the lessons and helps for teachers. Three sets of primary, intermediate and adult lessons, a book for teachers, *"O livro do Professor,"* and a series of normal books, of which four have been printed, are being produced.

During 1924 the production has so increased as to make an average of four books each month, not only religious books, but general literature and school books. Six different religious papers and magazines are printed by the Methodist Press, including two undenominational ones and others for several denominations. The total number of periodicals published amounts to about 370,000 copies a year.

The commentary on Luke, (Ryle), a bulky volume, uniform with the commentary on Mark, already published by

the American Tract Society, forms a good beginning of the Commentary on the New Testament.

A missionary is the book editor and a layman missionary is the director of the Press. A woman missionary is the editor of an undenominational children's magazine. Recently the book-store, "*Livraria Liberdade,*" was opened in Rio under the auspices of the Press.

The nucleus of this great work was the denominational weekly, the "*Expositor Christao,*" which was begun by Rev. J. J. Ransom in the year 1883 under the name "*O Methodista Catholico*"; the present name was adopted about the year 1887. The Rev. J. L. Kennedy adds the following information: "Mr. Ransom, before beginning the '*Methodista Catholico,*' was publishing two Sunday-school papers, viz., '*A Escola Domincal*' and '*A Nossa Gente Pequena.*' He had published several religious tracts, as well as a '*Compendio de Theologia,*' by Biney, a work of 200 pages, also the '*Compendio Methodista,*' of 112 pages, and a catechism of 56 pages."

(c) *Others.*—(1) Rev. Alva Hardie (Presbyterian South) has at Dascalvado, S. Paulo, a small press from which a monthly, "*O Evangelista,*" has been issued for eleven years, as well as a large number of booklets. Lately the Publicity Department of the Brazilian Committee on Cooperation has revised for this press several pamphlets on the systematic financial support of Christian work.

(2) The Presbyterian Church (National) has a press in Rio, under the Permanent Committee of the General Assembly; the Presbyterian paper, "*O Puritano,*" is published there, and occasionally pamphlets, usually of a denominational character.

(3) Mr. F. C. Glass, and lately Mr. Miners, of Maceió, have been systematically distributing pamphlets and leaflets by the thousands.

(4) The Southern Presbyterians have their press in North Brazil, at Garanhuns, Pernambuco, and for many years, besides a denominational weekly, have issued Sunday-school Lessons, widely used.

(5) *Centro Brasileiro de Publicidade.* This is the literature department of the Committee on Cooperation.

The secretary, who at first was only working on publications, has since been called to act as the executive secretary of the Committee on Cooperation, while still keeping up his special literature work. This plan of union work in literature is not exclusive of any other agency, nor does it seek to monopolize in any way either production or direction: it aims rather to help all who are willing to do cooperative work, to serve the various Missions and Churches, to study problems, to suggest lines of cooperation, to avoid overlapping and duplication of work by timely notice, and to promote the production of manuscripts which may be helpful to the general interests of the Kingdom, leaving to the denominational agencies the responsibility for providing for their special needs.

Some of the results of this work have been: Cooperation with the Methodist Press in the production of some books which are being widely used among the churches; with the Brazil Sunday School Union and the Methodist Press in the production of Sunday-school Literature, which is used by several denominations, the secretary being responsible for the main commentary, "*O Livro do Professor*"; supervising and editing various translations, among these a voluminous book for the Methodist Bible Schools; and preparation of leaflets which can be used by any printing house, on democracy, alcoholism, spiritual life, Bible reading, etc. The main work is, however, revising, translating, and producing Sunday-school literature. Many helpful changes are noticeable in recent publications of this type. There is a growing demand for more and better books.

(6) Book-stores.—The Methodist Press by recommendation of the Committee on Cooperation has opened in Rio a general book-store, with a view to making this a center for the distribution of religious literature without discrimination in regard to other publishing houses, but making the main line of work that of furnishing books to all without using the book-store as a vehicle of denominational propaganda. In a few years this should be the largest Evangelical book-store in Latin America.

The Committee on Cooperation has been informed that the Northern Presbyterians will take care of a similar

book-store in Bahia; we expect to stimulate the establishment of others in Rio Grande do Sul, Pernambuco, and Pará.

(7) The German Lutheran schools, with 20,000 pupils enrolled, besides the books they import from Europe, use books in German produced in the State of Rio Grande do Sul, and have several periodicals in German.

(8) Mention should be made here of the Adventist's Tract Society located at S. Bernardo, a suburb of S. Paulo, a very well organized, skillfully operated and managed establishment. Its sales for 1924 approximated $80,000 gold. But the relationships of that denomination with the Evangelical forces in Brazil, and the unanimous official attitude of the national Churches toward the Adventists places them outside the field of our present survey.

For many years the Religious Tract Society, London, through its book store long established in Lisbon, has been an important source of literature in Portuguese. Even now, after the establishment of the new presses in Brazil, many books in active use come from this agency of the R. T. S. in Lisbon.

3. *Outside Agencies Through Which Literature is Handled.*

The book trade is well organized in Brazil and the general book-stores should be used to circulate more largely our literature among people who will not enter an Evangelical book-store.

There are some booksellers who are willing to carry a line of "Protestant" books, and some of our books designed for a large circulation should even be printed and sold through an "editor" not connected with our Evangelical propaganda. Some of Henry Drummond's Addresses, printed by A. M. Pereira, in Portugal, have found their way to men who would not buy books from one of our own book-stores.

4. *The Books Which Ought to Be Translated and Published in the Next Few Years.*

(a) *Didactic books.*—(1) *General.*—The fruitful dis-

cussions of school teachers in the annual meeting of the Evangelical University Federation show that there is a need of some didactic books which might be very useful for general circulation. In the last meeting the Federation recommended that a book on the "Art of Story Telling" should be prepared and published. There is a large field in this line of work for Christian service; but this calls for special technical and literary preparation.

(2) *Religious.*—The needs of Sunday-school work call loudly for books to develop the courses barely sketched by the text book now widely used, Oliver's "Preparation for Teaching."

On pedagogics we are putting out, through our Literature Department in cooperation with others, the "*Bibliotheca de Pedagogia Religiosa*" with three volumes published and two in preparation. So the plan is under way for producing good popular books on Bible History and Geography, Manners and Customs, Old and New Testament Introduction, Biblical Theology, History of Religious Education, Comparative Religion, Christian Evidences, a Bible hand-book, a concordance (after Cruden's), a Bible Dictionary, and other books needed to promote efficient teaching in our Sunday-schools.

This line of books is the only one which sells readily in Brazil, either in general or in Evangelical literature. This is easily understood, if we take into account the utilitarian attitude of mind which prevails in these countries. Only in the case of highly recommended books should translations be preferred to adaptation or compilation of books specially designed to suit our circumstances.

(b) *Theological books.*—In this class we include any books which might be used for professional reading by theological students, ministers and laymen who are interested in higher religious subjects. Most of the books used in the seminaries are in English, but many of our men are handicapped by a lack of a working knowledge of the English language. We should provide for general use at least one good book on each of the principal departments of Biblical and theological learning. A list of standard works, including a complete commentary on the Bible, should be carefully drawn up, and appropriations should

be made to have them published at a nominal price, as only a small number of copies can be printed, and these would be sold at a loss. We recommend that the several mission Boards and Missions on the field take this matter up with our sub-committee on literature and include regular yearly appropriations in their budgets for literature, each Mission providing for the publication of some one book.

The production of original work should be left to the "inspiration" of the writers who are now appearing among the educated classes in our churches.

(c) *Cultural books.*—Under this title we include books which would provide inspirational reading for the purpose of creating ideals and higher standards of life. We should supplement the meagre supply of cultural reading we find in the general book-stores, with distinctly Christian books of the highest type, even though it is difficult to print books of this class. The two former groups, above mentioned, are connected with organic needs of the churches and are greatly needed. Cultural books have more or less to be forced upon the readers.

(d) *Literature about the Bible.*—We need, above all, books on the Bible to make the Bible interesting and loved by our Portuguese-speaking people.

(e) *General literature.*—General literature specially designed to provide good reading for young people constitutes an important need. Here there is a place for one or two good magazines, one for young people, and another for the family. For the production of this kind of literature we need specially prepared native writers of high literary qualifications. There are now some writers of this kind who should be put to work. One report says, "We really need three magazines, one for boys, one for girls, one for little children. This is the dream of my heart. . . ."

5. *The Kinds of Literature Most Needed.*

What class or classes of literature in Portuguese seem most needed?

First of all, good magazines for young people and the family; not "religious" in the strict meaning of this word in Brazil, but thoroughly Christian.

We need also a large supply of leaflets and pamphlets for wide circulation—carefully produced, neatly printed, touching the great social, religious and moral problems of the country, including the application of the principles of democracy, the labor question, hygiene, alcoholism, the spiritual life, etc. We should make this one of the chief lines of work—to flood the country with this rather inexpensive means of propaganda.

The spreading of 100,000 copies of a readable translation of "The Knight and the Nurse," by the Young Women's Christian Association, has produced wonderful results; we are beginning to gather the fruit of a few pamphlets sent to every minister in the native churches, dealing with some of our problems.

6. *The Use of Literature in Missionary Work.*

The pamphlet and the leaflet are inexpensive, convenient for large distribution, well adapted to persons who are not trained readers. No propaganda in business or politics or religion can effectively be carried on without leaflets and pamphlets.

Then come the church papers and magazines; and last of all the books. These should be inexpensive, and those which we wish to place widely in the hands of the people ought to be so financed as to put them in the market at moderate prices.

7. *The Development of Union Literature Centers.*

A literature center is in actual operation as a department of the Brazilian Committee on Cooperation. It must be developed. A fully equipped publishing house can be supported if properly financed and commanding reliable technical help. The Evangelical publishing houses are working now at their full capacity and must be greatly developed to cope with the opportunities.

The centers for the publication of books are São Paulo (the book-city of Brazil) and Rio de Janeiro, where the great center of distribution of literature should be located. The regions of North, South and West Brazil should have small book-stores and small printing presses for local papers and needs.

Subsidies are needed for the production of "religious" or theological books. If the publishing houses take up some stock-book, such as a dictionary, a popular cyclopedia, a magazine of wide circulation, school books, job work, these will support the publishing house. But if religious books, not being in great demand, are to be sold at regular prices, they will be out of reach of the masses. Then the management of the publishing houses should see that the business interests of the trade should not encroach upon the real objective of their work—the production of Christian literature, first and last.

Several leading publishing firms in Rio and S. Paulo do not own printing presses, so any mission publishing house might do business without owning presses. But to command prompt production of books and periodical literature, it would be necessary not to depend upon contract work.

The services rendered by a cooperative literature plant may be increased and extended: (1) By capturing the confidence of ministers of every denomination, avoiding carefully all doctrinal entanglements in producing and circulating purely Evangelical literature, without denominational bias; (2) By supplementing the work done by denominational agencies, and taking up the general work which is "no man's business," because it is not vitally connected with ecclesiastical organization; and (3) By assuming the responsibility of new work which no agency is equipped to produce alone; as, for example, a complete commentary on the Bible, a Bible dictionary, a concordance, magazines, etc.

8. *The Distribution of Literature.*

(a) *The use of colporteurs.*—The Evangelical forces have not yet a well organized colportage work, though the Adventists have a well organized service which should be copied by the Evangelical missions. The work carried on thirty years ago was dropped by the missions on the field and only recently the publishing houses have begun to train and employ colporteurs. The Bible Societies have a good organization for this work, but only for the distribution of the Scriptures.

(b) *Methods used in circulating.*—Small book-stores which should carry stationery, school books, etc., ought to be established wherever possible. These would be local agencies of the publishing houses, not only to sell their product but to get contracts for them. Any book published can thus be easily scattered all over the country and placed everywhere before the public.

To reach people who will not patronize Evangelical book-stores, the general book-stores should be supplied with our books. This is very important; we shall not have public recognition until our books are considered a part of the general literature of Brazil. This will be secured by their presentation to the customers with other books of this class.

The Church societies and small congregations everywhere should be centers of distribution. Colporteurs should fiscalize their stock and accounts and take orders, bring in new books, Bible cards, etc.

The employment of business-like, efficient, trained colporteurs, attractive men of good physique and broad-minded enough not to become agents of their denominations, not likely to be meddlesome or to entangle themselves with local affairs is necessary. They should be first of all Christian business men.

9. *General Publications.*

A magazine for Brazil and Portugal and the Colonies is needed, for a constituency of about 60,000,000 people, with a large percentage of illiteracy. Cuts from *La Nueva Democracia* might be used.

10. *National Evangelical Periodicals.*

The general improvement in the methods of producing a better literature is being reflected in the church papers.

There is a large opportunity to help the church papers in the form of a syndicate press-service. In a small scale this has been done with good results by our "*Centro Brasileiro de Publicidade.*"

The union of denominational periodicals must be left to the several organizations. There is a discussion among

Presbyterians about uniting the "*Revista de Missões Nacionaes*" and the "*Puritano.*"

The policy of the Baptists is to publish their "*Jornal Baptista*" and to publish locally papers which serve the largest of their fields and their congregations.

Some agreement should be feasible among the cooperative bodies to have each publish its own paper for the upbuilding of its denominational organization, to educate its people according to their tenets, to discipline family life and to train them for their work and for propaganda of their respective causes and finances; and yet to patronize one big paper for general propaganda of the gospel. Other magazines already referred to—for young people and for the family, and the "*Revista de Cultura Religiosa,*" are also useful. If a denominational publishing house should undertake the publication of the paper for propaganda of the gospel or any of the magazines for young people and family, the denominational interests and stamp should be omitted.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Rev. John Ritchie, Lima, Peru (S. A. E. U.).

Latin Americans love literature. The classic influence of Rome is in their blood. Form means very much to them and must always be carefully considered in the preparation of literature which will circulate. There is needed a literature for character building, especially the Latin American Christians need a wider range of Christian literature which will help them to face the modern world. Such literature must largely be produced by Latin Americans themselves. Processes for the development and distribution of such literature have been organized, so that it is possible to say that a true literature can be produced, if the man and the money can be found.

The particular theme of the Report is preparation and circulation of literature for South America. It is a curious fact that the books which circulate best in South America, today, are not novels, but are books on social, economic, or political themes. Some say that character building books are not to be had. That statement would not quite be true today. A Spanish press in Barcelona is sending out some excellent books at the present time. The chief problem is their general circulation. Of course, however, many more such books are needed. Some should be written for the man on the street. Theosophists, Christian Scientists, and Spiritualists use such literature to their great advantage, and so should we.

The mails can, as a rule, be freely used for the circulation of books. Having gained such a circulation, any good book will pay for itself. It is a question whether a man can afford to own a press. The overhead of such an enterprise is continuous and large. A union press rests on a business basis. Moreover, the question must be carefully considered whether there is any great advantage in owning the means of production.

There should surely be a mission book store in every capital city. The Committee on Cooperation has proved that the only book stores that pay are those whose managers have

had business experience. There is no real way of knowing good books which will be popular. Such a judgment is based on experience and a sound judgment based on the continuous study of catalogs, bibliographies, etc.

Books of many sorts are needed today. Those who have books in mind which ought to be translated should correspond with Dr. Juan Orts Gonzales, in New York. In Peru, we lack books for theological seminary use. Several courses of study have been published in "El Heraldo," of Peru, but many have to be given without texts which the students can use. Some of the books which once were issued by the American Tract Society ought to be reprinted. There are available a few books relating to Catholicism, but there are none which explain Protestantism in the same direct and simple way. Our Sunday-school literature is so poor or else so expensive that what we do have sells very slowly. A union book store, well stocked with good books, would need to go one step further. It should prepare a descriptive catalogue which could be put in the hands of every Christian worker. Then it would sell plenty of books. In my experience, union book stores need not be subsidized when properly managed. The Inca Book Store, at Lima, began with a capital of twenty-five pounds, and today it sells from twelve to fifteen thousand items annually.

Literature is of great value in evangelism. "El Heraldo" has converted individuals and groups. Evangelical forces should use the press far more than they do, for it goes forward and reaches every class. Small Sunday-school papers are also of much value. In Peru, we publish a monthly review called "Light and Truth," sixteen pages with three hundred and fifty paid subscriptions. This paper gives some news, but gives much room to the discussion of Christian truths. It is read widely in many communities.

Christian literature is thus a necessity. Of course, each church will publish a certain amount of denominational literature. There should be a much greater use of general literature also. Many make the mistake of issuing books too cheaply. This is not only business suicide, but a psychological error. If a book is worth having, it is a far better policy to sell it for what it is worth. It will then be valued; and if properly handled, can be sold. The American Tract Society's system of giving large discounts does not really help its business. The fundamental difficulty is that foreign-made tracts create little response in the Latin mind. Home-made ones, even though inferior, are far more useful.

It is important to consider the titles. A book entitled "Genesis" only might sell very poorly; but if it was labeled "How the World Was Made," it would sell well. One method of gaining subscriptions which we have tried in Peru has been to fix a reasonable subscription price, and then, a few months later, to offer some slight reward to those who paid up within a certain date. But the broad fundamental principle in disposing of good literature is first of all to have that which is genuinely worth having, then to set a press which will take care of it, and then to use the vigorous methods which will sell literature anywhere else in the world.

II. Literature for Children.

Miss Leila F. Epps, São Paulo, Brazil, (M. E. Soc. Press) declared that at least three magazines are needed for Latin America, one for boys, one for girls, and one for little children. Children especially need attractive and pure reading. They are God's little ones, naturally pure and clean, but soiled by contact with the sin about them. A Chicago judge once said, "There are no illegitimate children, but only illegitimate parents." "Bem te Vi" is a little children's magazine printed in Brazil. It is now two years old and goes into all kinds of homes. Its motto is "I see in every child the possibility of a good man." This magazine is doing much good and deserves hearty support.

Rev. Mattathias Gomez dos Santos, of São Paulo, Brazil, expressed the hearty approval of "Bem te Vi" by his fellow ministers and declared that over two hundred copies went into his own church. It is a truly interdenominational magazine, suiting well the children up to nine or ten years of age. The speaker felt that there should be another for children from eleven to sixteen and still another for young people from seventeen to twenty-one. After reaching twenty-one, the denominational magazine, church papers, and advanced paper would be available. The most urgent need is that for literature for the 'teen age and for young people from seventeen to twenty-one. He expressed the hope that the Methodist Press would see its way toward developing these additional magazines for the use of all the churches.

Since the war, the speaker declared, there has been a lack of Bibles. These should be available in numbers, especially with the Presbyterian churches alone engaged in a campaign to double their membership in ten years. Even the Archbishop of Bahia has agreed that the Bible ought to be read by all Christians. But there should be one type of Bible. A

Romish priest in Brazil has written and circulated a tract which shows the differences between the existing versions. He declares that only one version should be used. This is also good Protestant doctrine.

Rev. Hugh Stuntz spoke of a magazine for Spanish-speaking children. In Brazil there are forty million inhabitants, more than in all the rest of South America. The preparation of suitable literature for Spanish-speaking children is an enormous task, because the rest of South America is composed of a number of countries, each pursuing its own peculiarities and thereby limiting the scope of such literature.

In Chile, an attempt has been made to meet this general need by publishing "El Amigo de la Juventad" (The Friend of Youth). This paper is more or less on the order of "The Youth's Companion," but aims to contain something for youths, adults, and for all interested in religion, as well as for children. It is far from perfect, but seems worth publishing. It ought to have wider support in its attempt to meet the need for attractive and helpful reading suitable for the young. The only other publications like it are the "Aurora," the "Manzanos de Oro," and the Adventist "Monitor." The greatest difficulty faced by those who are preparing the paper lies in getting nationals who are able to write suitable articles. It goes, today, to fourteen different South American countries. The editors are hoping to make it more and more acceptable to each country.

III. Tract Distribution.

Sr. Eliezer de Santos Saraiva, of Brazil, discussed tract distribution. They should be distributed gradually, not in bunches. A steady rain does more good than a cloudburst. A gradual, steady, systematic distribution such as one a day by an individual for a whole year, is better than a rapid campaign. Such distribution by ten thousand young people would dispose of more than three million, five hundred and sixty thousand tracts in one year. This idea has been advanced in Peru. This kind of a campaign, especially by the Christian Endeavor, is a worthy object which can be taken up in other countries.

IV. Literature for Educated People.

Rev. Othoniel Motta, of São Paulo (Ind. Pres.), declared that the subject of literature deserved a congress all by itself, by reason of its great importance. He emphasized the special need of a periodical of high character, published both in

Portuguese and Spanish, which would afford an interchange of ideas among rising leaders and be a sort of permanent congress of the spirit. This periodical would, of course, be continental in its range. In addition to it, there should be, for the use of educated Evangelicals and educated men and women wherever they are, national or regional periodicals meeting the special needs of their areas. A church is, of course, like a great fish tank wherein are many sorts of fish. Sometimes the little ones get out through the sluice and are lost. We guard against that by the sort of good literature already mentioned, which interests the young.

V. Use of the Secular Press.

Mr. W. P. Davison, Dean of the Rio Junior College of the South American Training System of the Young Men's Christian Association, discussed the greater use of the secular press by the Evangelical forces. He emphasized the power of the public press in South America. With the absence of most of the monthly and weekly magazines found in many other countries, and with the relatively high price for books caused by the scarcity of local publishers and the consequent necessity for importing books in foreign languages, the daily newspaper is the one means for education and culture. It is a form of printed matter which reaches all classes. In Brazil, at least, ever since the days of the Empire, the press has been one of the chief means of creating public opinion, at least as much public opinion as can exist under present educational systems.

Coupled with this importance of the newspaper is the fact that almost always on each newspaper staff is to be found much latent goodwill. Many friends who are both willing and eager to cooperate in many helpful efforts, much unused idealism which can be utilized by the Evangelical cause goes to waste at the headquarters of every great newspaper.

Some of our leaders have already noted this, but they usually employ the press merely in order to publish brief announcements of services or special occasions. The Brazil Committee on Cooperation, under Dr. Braga's leadership, has gone farther in this direction than any other agency in Brazil, frequently publishing articles of suitable length in the press of Rio de Janeiro and other cities. But to this limited aspect of one use of the newspaper, Evangelical leaders for the most part seem needy.

In the city of Rio, most of the papers are open to receive announcements. One in particular, "O Jornal," the news-

paper of largest circulation, has continuously maintained columns which are open to the different faiths. They have even entitled our section with its right name "Evangelismo," instead of "Protestantismo," and they always publish in these columns the material which our churches send them. Yet while Catholicism, Spiritualism and Theosophy are invariably represented every day by articles, not merely announcements, articles well written and calculated to attract interest and win converts, our Evangelical column remains, as a rule, conspicuously absent except for announcements on Sunday of services and subjects in a few churches, and now and then an article contributed by the office of the Committee on Cooperation. Thus one of the finest opportunities for reaching hundreds of thousands of people in the capital city of Brazil goes unutilized, and in all probability there are similar opportunities in other South American cities which are likewise being neglected.

However, the publication of articles is only the beginning of the matter. In nearly every newspaper are to be found friends of each cause, true idealists, men of prestige seriously interested in the welfare of their city and country. If our leaders would but get acquainted with some of these men, even one, establishing social contacts, enabling them to see the outreach of our work and its implications, we should soon have the means of conveying the Christian message in many forms to a larger group than we have ever hoped for. All these potential friends of ours require is through personal friendship to be enabled to see the gospel in all its phases and to receive through us the facts and ideas for them to produce friendly articles of the highest grade. Very often these newspaper men would give the highest grade of publicity to the solutions of moral and social problems, to definite efforts in abetting such evils as alcoholism, pomographic literature, and gambling, and to the presentation of Christian ideals, if they only had the facts to use and the constant stimulus of some friend who made it a part of his business to be friendly. Thus the teachings of Jesus in their practical aspects would be brought before Latin America through one of the greatest of all mediums, the public press.

VI. Denominational Literature.

Rev. Ralph White, of Buenos Aires, Argentina, (Luth.) agreed with Rev. Mattathias that at a certain age there comes a need for denominational literature. The five-year-old mission of the Lutherans in Argentina has found that need to

be quite real. The Lutheran Church is liturgical. At present the liturgy used in the Lutheran churches of Buenos Aires is Spanish in origin. It is based on the Roman mass with the elimination of whatever is not to be found in the Bible. This liturgy may be helpful to other churches which make some use of the material which has grown out of early church history.

The Lutherans in Argentina also publish a small Sunday-school weekly paper, facilitating the work of the Sunday-school, especially in regard to the lessons. They likewise publish a monthly review called "Light and Truth," a sixteen-page magazine with three hundred and fifty paid subscriptions. This review not only contains news, but articles on doctrine. It is carefully read and seems to afford great help in community church developments. In the experience of these churches, such publications are very necessary. They desire to use much general literature also, and will gladly cooperate in its production and distribution, but feel that denominational literature is also essential.

VII. Problems of Publication.

Rev. J. W. Clay, of São Paulo, Brazil, (Mgr. of M. E. So. Press) spoke of having considerable success in printing books in colors, showing butterflies, flowers and so on in their natural colors. Well bound, beautiful books appeal to South Americans who will pay for them. They seem to dislike paper bound books.

The problems of distribution are usually given more thought than the problems of publication. Our mission publishing houses are miserable affairs. The press house of one of the greatest churches on earth is nothing but a hole. Boards ought to be willing to spend more on these plants. Publishing houses ought to be attractive in appearance quite as much so as great school and college plants. Printers must have adequate equipment.

Publishing houses are often asked to print a book for which there is little or no demand. It is necessary that they shall be run on a strictly business basis, therefore, or that they shall be subsidized. In the long run, it would seem that a business policy is the best policy.

IX. The Writing of Books.

Rev. Alvaro Reis, of Rio de Janeiro, (Pres.) declared that there should be one more Beatitude,—blessed is the man who makes books. During his busy life he had written more than

twenty. The need is great for trained writers who will prepare books for the use of leaders. He emphasized his own success in the use of daily papers, publishing in the Journal of Commerce of Rio over twenty articles in reply to Padre Julio Maria. He denied posing as an author, seeking only to express the truth in the language of the people. He had found that through the press he reached the cultured people. For twenty-three years he had been publishing the "Puritan," developing it with strictly Brazilian money.

X. Work of the London Religious Tract Society.

Rev. Carlos Araujo, of Madrid, Spain, spoke of the work of the Religious Tract Society of London, saying that it had had an office in Madrid for fifty years, ever since full religious freedom was granted in Spain. Its literature circulates widely in Latin America. It publishes (1) tracts serving admirably for opening the way in preaching and pastoral service; (2) suitable literature for youth, some consisting of stories. "Pepa y la Virgen," by Martinez, and "Julian y la Biblia" have had a larger circulation in Latin America than any Spanish novel or any book published in Spain; (3) biographies of great men such as Luther, Raimund, Lull, Chalmer, Livingstone, Mary Slessor and others; (4) some more serious publication such as a Greek-Spanish concordance. The greatest care is taken to print this literature attractively.

Cooperation is essential to the largest success of this work. The Religious Tract Society is quite willing to do its part. It has been found that material published in Spain finds a ready acceptance in any country in Latin America, raising none of the questions which grow out of national differences.

XI. The Closing Discussion.

Dr. Juan Orts Gonzales.

Dr. Gonzales had planned to summarize the discussion, but stated that he preferred to use his time in speaking of the literary work of the Committee on Cooperation in Latin America. The Committee aims to serve Latin America in all matters pertaining to literature. It has organized union book stores and gathered up useful bibliographies and established a center for the interchange of all kinds of books. Data are being collected for another bibliography on available Evangelical literature. Data are also being collected with reference to books and pamphlets that should be prepared or translated. The Committee needs the cooperation

of every missionary in these tasks and welcomes their suggestions.

La Nueva Democracia is a publication which the Committee issues on behalf of all Latin America. The enterprise was begun with great reluctance, but more and more it has justified itself. Intended to reach the intellectual class, it is read by judges, lawyers, teachers, ministers, and public men. These contacts are arousing an interest in the Bible as well as in the aims of the Evangelical forces. *La Nueva Democracia* does not wish to compete with denominational magazines nor with strictly regional literature, nor with strictly religious papers. It is in full sympathy with these aims, but seeks a constituency somewhat beyond that of these papers. Just as Jesus conversed with Nicodemus as with a scholar, and just as Paul adapted his ministry to those with whom he spoke, so this journal aims to talk in the language of the educated and to bring them under the influence of Evangelical ideas.

The committee in charge needs much more cooperation. Missionaries and nationals who have become acquainted with the editorial program invariably approve it and are helping by articles and subscriptions to make it go. *La Nueva Democracia* exists to serve the Evangelical cause. It is an ally to every minister. It aims at a contact with the cultured class. It appeals for any and every sort of assistance which will enable it to help them to become sincere and loyal supporters of the gospel.

THE FINDINGS

1. This Congress invites the attention of the mission Boards and Christian churches to the unique opportunity and immense value of the printing press as an instrument of evangelism, through which our message may be carried to every part of the continent and adapted to each class of society, excepting only the wholly illiterate.

2. The Congress recommends that each Mission body appropriate annually for the production and circulation of Evangelical and evangelistic literature, a fixed sum, aiming to reach one-tenth of its annual budget.

3. It suggests that the original literature required ought to be prepared largely, if not exclusively, by nationals.

4. It likewise suggests that translation into Spanish and Portuguese ought to be characterized by adaptation to the circumstances and mental states of the Latin American peoples.

5. It believes that in the matter of translation the work can be best done by means of collaboration between two persons, one of whom possesses the original language and the other the one into which the book is being translated.

6. It suggests the desirableness of promoting literary prize contests to stimulate authorship and create a native literature presented preferably in story form, on such themes as: the social value of the Life of Christ; the principles of Christian truth; the fruits of toleration; liberty; Christian citizenship, etc.

7. It invites the attention of those who are producing Evangelical literature to the desirability of avoiding in book titles, wherever appropriate, and in publishing house names, terms which suggest an ecclesiastical or even a religious bias.

8. It recommends to the Committee on Cooperation the production of a descriptive catalogue of all available Evangelical literature, to facilitate the selection of suitable books by those who reside where there is no Evangelical bookstore.

9. It recommends to the Committee on Cooperation the appointment of a Publication secretary who has had experience in this department of work on the field, to act as a liason officer between the book centers and publishers, to promote the production and circulation of Christian literature in all

its forms, and to advise on the details of economical publication, suitable presentation and place of production.

10. It recommends to the Committee on Cooperation to investigate the possibility of gathering a conference of Evangelical editors and book store managers of both cooperating and non-cooperating bodies, to confer on the practical problems of securing a wide circulation for our literature, and if it be possible, to arrange for the calling of such a conference.

11. It expresses the hope that on the occasion of any future Congress similar to this now in session, every effort should be made to obtain the presence of the editors and book store managers dealing with Evangelical literature, so that these may confer together on their special problems.

12. It recommends that measures be taken through the Committee on Cooperation to obtain precise data concerning the annual turnover of Evangelical literature in each center, of the capital invested, and all such statistics pertinent to the financial aspect of this department, and place this information at the disposal of the Mission Boards, book store managers and book publishers to whom it is of interest.

13. It favors a reply to the cablegrams received from the British and Foreign Bible Society and from Mr. Stephen J. Menzies, thanking them for their generous offers of special editions of the Scriptures, and suggests that the 50,000 copies of Gospels provided by Mr. Menzies be distributed by the Regional Committees.

14. This Congress agrees that the results of long experience prove conclusively that the Bible has an important function as an evangelizing agency in areas untouched by organized Christian communities.

15. This Congress represents to the Bible Societies that under the changing conditions in South America, it is desirable that the selling prices of the Holy Scriptures be readjusted as occasion offers, so as to recover, as far as possible, the cost of production and distribution.

16. In view of the confusion arising from the circulation of different versions of the Bible in both Spanish and Portuguese, this Congress would recommend to the Bible Societies the desirability of the circulation, in each of these language areas, of a single version. We recommend also to the Societies that they confer with national leaders in Latin America with regard to the wisdom of such a revision and adjustment of present translations as will secure this result.

THE REPORT OF COMMISSION TEN ON RELATIONS BETWEEN FOREIGN AND NATIONAL WORKERS

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RELATIONSHIPS BETWEEN FOREIGN AND NATIONAL WORKERS

Introductory

Christianity is essentially a missionary religion. Its impelling and expansive power sent Paul through the empire of the Cæsars, and his fellow apostles to the nations of the ancient world. This same influence has, during the Christian centuries, sent out a countless number of apostles to all parts of the world seeking to convey the message and spirit of Jesus everywhere and to apply them to every conceivable form of need. A live Christian church reaches out to its next-door neighbor, to the people on the avenues and in the slums of its own city, to those on sparsely settled frontiers and even across the world. It takes an interest in bringing to people everywhere its message as a true solution for all their problems. "Christianity," says Dr. Jefferson, "is a world religion. It bears the burdens of the world on its shoulders, the horizon of the world in its eyes. It is a 'good shepherd' religion; as it goes on its way, it picks up the continents, the little ones and the big ones, and seeks out diligently the islands of the sea. It wants to whisper something to them. It wants to tell them 'God is love.'"

Thus the churches of Christ have sent their messengers to South America as to all other parts of the world. Those from the Evangelical churches have been in South America for less than a century, but their interpretation of the Christian message as a solution of individual social and national problems has so commended itself to the people of South America that groups in each republic have rapidly developed which are constantly more ready to assume full responsibility for the vigorous life of the churches to which they give allegiance. Those groups are

no longer sporadic and unorganized. They constitute a section of South American life which deserves recognition.

The problem of this Commission is to consider how the responsibility for the natural expansion of Evangelical Christianity in South America may be ultimately placed completely on the shoulders of the national churches, and how until this time shall have arrived, the foreign and national workers can best labor together for the extension of the Kingdom of God.

I. The Growing National Consciousness in South America.

The countries of Latin America since the date of their emancipation, have shown a vigorous national consciousness. The constitution of the A. B. C. Conference to assist in rectifying the complication in Mexican affairs ten years ago; the prompt and, in some cases, the vigorous participation of the Latin American countries in the World War; their admission into the League of Nations and their valuable collaboration in its work are some of the most recent instances in which this consciousness has had clear, positive and valuable expression. More and more strongly these republics are facing their responsibilities and their privileges as members of the great family of nations.

Regarding the relationship of this growing sense of nationalism to the influence and efficiency of the foreign worker, it may be said that although in the large centers of commercial, intellectual and social life the fact that the missionary is a foreigner may possibly make his task more difficult and his approach at times unfortunate because "of the repelling force of foreign thought, manners and methods," it is, on the other hand, the opinion of some that among the people of the interior, where life is more simple and genuine, the fact that the missionary is a representative of a great and friendly foreign nation is often a real asset. Moreover, a larger and fuller manifestation of national consciousness increases greatly the need and opportunity of presenting to the people of each republic the simple principles and the wholesome influences of a democratic Biblical Christianity.

The large question is, therefore, what this new situation may demand in regard to the transfer of authority in the various branches of Christian work. It should, however, be borne in mind that for some time to come, whenever the missionary's alien nationality is a handicap, it will be offset by his importance and influence as a personal bond of connection with the body of moral interest and support in another land. Granting that, when mental, social and spiritual gifts and equipment are equal, the service of the national worker will be more effective than that of the foreigner, it would seem clear that the pastoral and evangelistic activities should pass gradually and naturally to the national church and to the national workers; and that in the administration of the work of the national churches, the missionary should have a secondary part. That this transfer of authority and influence from missionary to national becomes possible much earlier than most foreign missionaries and their supporting Boards suppose is clear to any experienced observer.

What is said above in regard to pastoral and evangelistic activities of missionary and national workers may be said also, with slight modification, of the institutional developments of the work. Other things being equal, the national worker will be more efficient than the foreigner, and therefore an important part of the task of the missionary should be the preparation of the national to take his place. One of the great objectives of the missionary's work is to make himself increasingly unnecessary.

We should not overlook the strong objections that have developed in Japan and China to educational institutions under foreign control. Whether just or not, this constitutes a reason for the early transfer of institutions to national boards of trustees or managers or else for such action as will demonstrate that these institutions are whole-heartedly loyal to the natural aspirations of the people whom they seek to serve.

II. Relations Between Missionary and National Groups.

In general the formal ecclesiastical relations between

the missionaries and the nationals in the several churches organized have followed the theory of the parent body. The Episcopal Mission reproduces the Episcopal Church with its largely autonomous Synod and Diocese, missionaries and nationals holding membership in the courts on equal footing. The Baptists and Congregationalists with their individual church autonomy present, in theory, no difficulty on the ecclesiastical side. The Methodist Episcopal churches maintain in South America the same plan of organization as in other mission fields. The missionaries and nationals hold membership in the Conferences on an equal footing. The tendency of Methodist churches toward a world-wide ecclesiastical organization and their interpretation of episcopal authority, with their non-diocesan election of bishops, lead these churches to desire a close relationship with the national organizations of other lands and to abandon such connectionalism with reluctance.

The Presbyterians with their ideal of national churches, extend readily to the local organization the fullest autonomy. In the beginning of the missionary movement in Brazil, the missionaries and nationals were members of the presbyteries on an equal footing, but these bodies were integrally related to the mother Churches in the United States. In 1888 an independent national Church was organized, the two elements continuing to work jointly as members of this body. In 1903, due to agitations born of the growing sense of independence of this national Church, there came a division, one branch of the old Church continuing its relations with the Missions and Boards as before, another branch organizing an entirely independent body, having no connection whatever with the parent Churches or their Missions. Again, in 1916, a movement began that resulted in the adoption of an entirely new plan of cooperation which regulates the relations between missionaries and nationals. This plan is discussed more fully later on in this report.

1. *Indications of a Desire Among National Leaders for a Change of Relationship.*

With the vigorous growth of the Evangelical churches

in South America in recent years, the growth of an independent spirit among the leaders, and even in the body of the membership, has gone forward more rapidly perhaps than has the growth of the national consciousness itself. Wherever and whenever the consciousness of growing material, intellectual and spiritual resources becomes strong, the desire for independence, sooner or later, appears. The fact of the existence of a desire on the part of the national leaders for a change in present relations and of movements looking to the realization of such a desire is not always openly declared. An answer from Chile to a questionnaire on this subject gives abundant evidence of a desire for change in that country. The regional report from Argentina says, "In direct proportion to the advance of our Evangelical work in these South American republics there arises a desire for control by nationals of church and mission affairs, as was manifested in various ways in the recent Central Conference of the Methodist Episcopal Church at Panama. . . . The demand is insistent and may well become imperious, if the Church does not heed the requests." "This national consciousness is expressed variously in the different denominations." These manifestations of a national consciousness in these nascent and growing churches are desirable, commendable and promising.

The movement for a more characteristic national expression began in Brazil more than thirty years ago and rapidly gained strength, resulting in the above-mentioned changes and in the present understanding between the Presbyterian Boards and the National Presbyterian Church that will be discussed later. Soon thereafter, a similar movement began in Japan which led to radical changes, although the problem there still awaits a final solution. More recently, the desire for national autonomy in religious work has manifested itself in Mexico, resulting in a pronounced movement in the direction of a unified Christianity expressing itself in an autonomous national church. One of the latest expressions of these desires is seen in the intense agitations in India and China.

The reason for these movements is well given in the report from Brazil that says:

"In every mission, sound conversion and true love for Christ is sure to produce, and has produced, movements tending to change this state of affairs [the primitive relations between missions and national workers]. No true lover of his people who sees them hindered in seeking the gospel by the fact that it is offered them by persons of foreign birth, manners and habits of thought . . . can fail to long for a national church autonomous and self-contained, cooperating with the Missions and receiving their coöperation. The greatest drawback to the success of Missions at a certain point of their progress is the tendency on the part of faithful missionaries to mistake this desire [on the part of the natives] for petulance, and the complementary tendency on the part of irresponsible elements in the church to cry out for an independence they are incapable of using."

As stated above, the fact of these agitations that manifest a desire for national expression and self-direction is reassuring. Movements born of these desires that are wholesome and wise should be welcomed by every missionary leader and worker. The difficulty is to find satisfactory solutions for the problems that grow unavoidably out of the inexperience of the nascent churches,—solutions that will stimulate the movements for national expression and development on the part of the indigenous churches and that will at the same time facilitate the work of the cooperating and friendly Missions, making easy the transfer of the fruits of the missionary's labors to the national organizations.

2. *Principles Underlying Questions of Relationship.*

There are four principles of mission policy bearing on this situation with which all will agree:

(a) The final and supreme object of all foreign mission work is the planting and perpetuation of the kingdom of God among all nations through the founding in every land of strong indigenous churches, capable of self-government, self-propagation and self-support.

(b) From the day of the organization of the first congregation and the ordination of the first minister, the indigenous church has its being, and should be given an

increasingly important share in its own development along all lines.

(c) When an indigenous church, capable of independent life, has been established, the missionary phase of the work will have passed and foreign missionaries should gradually be withdrawn or assigned to specialized responsibilities.

(d) The more rapidly this great objective is obtained, the greater will be the success of the work and the greater will be the credit and the honor due to the workers.

Now while all missionary workers will accept these general principles, the large majority will fail more or less completely in making a full application of them. The trouble arises in living up to this missionary creed. Any missionary who understands his true relation to his great work will say of his native brother, "He must increase, but I must decrease." He agrees that the national worker is the permanent factor in the problem, the missionary only a temporary factor. But the application of this theory is difficult. In the beginning the missionary is pastor, evangelist and administrator, all in one. All of the church people look to him for counsel; all the workers look to him for direction. While human nature is human nature, it will be difficult for the man who has occupied for years the place of leadership to yield it to another. To do this the missionary worker needs a double portion of his Master's spirit of humility and self-effacing grace.

3. *The Application of These Principles.*

Serious difficulties grow out of the methods of procedure in the application of these general principles. One of the first and most important of these questions of method is the relation of the nascent national church to the parent church in the homeland. To this question at least four distinct answers can be given.

(a) *The national church organically a part of the parent church.*—Some will contend that there should be an organic union existing between a national church and the organization which fostered it, and that this connection should be a perpetual one, resulting in world-ranging

denominational units,—a pan-Presbyterian Church, a pan-Methodist Church, etc.

(b) *The national church independent.*—Others will urge that the ideal indigenous church should always be national and free, having no other international bonds than those of fellowship and a common faith.[1]

(c) *Missionaries at first full members.*—A third party will insist that in the beginning missionaries should become members of the nascent church, that they may help to train those upon whom the responsibility for its welfare must later devolve; but that, later on, when the church shall have become capable of self-determination and self-support, these missionary helpers should withdraw from its membership, at least, from any kind of control.

(d) *Every indigenous church entirely self-governing.*—A fourth school contends that with the first church and the first minister a new indigenous church is born; that there should never be any organic union with the parent body; that the missionaries should never become full members of the national organization, but that, as associate or corresponding members, they should be its friends and counsellors.

Much can be said in support of each of these theories of organization; and missionary leaders will differ in regard to them according to their ecclesiastical affiliations, their traditions and their conceptions of the ultimate objectives of mission work. Those who strongly believe in the value of universal denominational organizations will defend the first of the four plans; but those who believe in national Churches with only the bond of fellowship uniting them into universal units will stand up strongly for one of the last three methods. Yet all will probably agree that, if from some natural and normal reason, the organic union with the parent Church should hinder the development of power and efficiency in the indigenous organization, these relations should cease or be satisfactorily modified and the Church on the mission

[1] See article on "The Ideal Church in the Mission Field," by Dr. Robert E. Speer, in *The Missionary Review of the World*, March, 1924, p. 181. See also one on "The Relation of the Church and the Mission in China," p. 26.

field should become autonomous and, at its option, national and independent.

4. *Various Active Plans of Cooperation.*

Whatever the ideal scheme of relationship, there is a period during the planting and growth of every indigenous Church, when it needs the financial aid of the Mission and the cooperation of the missionary. During that period, what should be the relation between the missionary and his national brother and between the Mission and the national Church? This is probably the most acute question which at present demands the attention of missionary workers and national leaders. Stated in another way, the question is this: How can the missionary help to develop most rapidly and efficiently the needed power of leadership in the indigenous Church? And how can the authority and influence of the missionary and of the Mission be transferred to the national worker and the national Church with fewest difficulties and with the greatest completeness?

The Commission has examined the plans of cooperation adopted in Japan, Latin America, India, Persia and in the various fields of Africa by the Presbyterian bodies, the American and British Congregationalists, the Methodist Episcopal Church, the Methodist Episcopal Church South, the Church Missionary Society, the United Free Church of Scotland, the Church of Scotland, the English and American Baptists, the Swedish Missionary Society, and by other societies covered in the reports to the International Missionary Council at Oxford, July, 1923. It has examined the voluminous report[2] by Messrs. Speer and Carter of their visit to the Presbyterian Missions of India with its discussion of the conditions and problems there prevailing, as revealed at conferences with various Missions, groups and presbyteries. It has also studied the plans of cooperation there suggested and those finally adopted by the Presbyterian Missions and the Presbyterian Church in India. It has had before it the pamphlet

[2] Report on India and Persia of the Deputation of the Board of Foreign Missions of the Presbyterian Church, U. S. A., 1921-22.

on "The Relation of Church and Mission in China," prepared by E. C. Lobenstine for the Oxford Council, and has given attention to the *Modus Operandi* adopted by the Presbyterian Church of Brazil and the cooperating Presbyterian Missions and Boards—a plan that has been giving excellent results for more than ten years. It contents itself with a word of comment here and there, leaving to the Congress the fuller discussion of these methods and the selection of that which may be deemed approvable.

Analysis of these reports indicates that, apparently without exception, the salary and rent of missionaries is left in the hands of the Mission. In only a few instances are the matters of the location of missionaries, their traveling expenses, their vacations and the expenses incident to their personal work put into the hands of joint committees composed of missionaries and nationals. Moreover, it is an almost universal practice, except among backward peoples, to confide the administration of funds contributed by the national Churches largely to those churches themselves or to joint committees composed of missionaries and nationals. The newest development or tendency in this matter of cooperation between Missions and national Churches is in the direction of these "joint committees" that are charged with the greater part of the work and responsibility that formerly fell upon the Missions.

The general policy of the Methodist Episcopal Churches has been, and still is, to have each Conference composed of nationals and missionaries sitting as equals and, acting through its bishop, locate both missionaries and native pastors and evangelists whether these latter are supported by funds raised on the field or by those received from abroad, and to administer funds raised on the field and those granted by the Board for the general causes of the national Church through committees appointed by the Conference and composed of nationals and missionaries.

Joint committees, composed of missionaries appointed by the Mission and of nationals appointed by their own representative organizations, constitute the newest and most popular method of relationship in use at present. This plan was tried out in Japan a number of years ago

between the Church of Christ in Japan and the four Presbyterian Missions out of whose work it grew. The plan took two forms—that of the "cooperating" Mission, which agreed with the Church of Christ in Japan that all evangelistic work should be handled jointly, and that of the "affiliated" Mission, which carried on their own evangelistic work under their own direction, but worked in association with the Church of Christ. Neither of the forms has proved entirely satisfactory to the indigenous Church. At present two new plans are under consideration, one originating with the Japanese and establishing a strong central commission with local committees of limited authority; the other originating with the missionaries and calling for a central commission with limited powers and local committees with larger powers.[3]

The post-war social and political upheavals in India naturally had a powerful effect on the whole missionary work. The report of Messrs. Speer and Carter, referred to above, gives an illuminating account of the conditions that prevailed about 1921 in India and of the series of conferences held by them with groups of individuals, with the Missions and with the presbyteries during their visit. A conference had been held before their visit at Saharanpur, attended by the members of the India (Presbyterian) Council, by some members of the three Presbyterian Missions and by representatives of each of the five Indian presbyteries. This historically important Conference adopted a "Statement of Principles" which, with very slight modifications, might be taken as the Magna Charta of all national or indigenous Churches.[4] It recommended a plan for the coöperation of the Presbyterian Missions and churches of India, which formed the basis for the later conferences held by Messrs. Speer and Carter with the Missions and the churches. The final results of those conferences took shape in two plans of coöperation which adopt in large measure the principles and the plan of the Saharanpur Conference.

[3] Both of these plans, it should be stated, have, since the writing of the Report, been abandoned for the present.

[4] This statement is given in the Report, pp. 180 seq.

These two plans provided that the evangelistic work, the educational work and the medical work should be placed under the direction and control of joint committees composed of missionaries and nationals. These committees were to make proposals to the Missions as to location of missionaries, to place and remove national workers, to fix salaries for these workers in harmony with certain established rules and in accord with an Intermediary Board or Central Financial Commission, and to seek in every way to promote the interests of their respective departments of work. The committees were to report to the Intermediary Board, to which also they would send estimates to be reviewed and forwarded, if approved, through the India Council to the Board in New York.

These India plans with their six separate and distinct factors—mission, presbytery, joint committee, intermediary board or central finance commission, Indian council and New York Board— seem quite complicated and apparently, of necessity, offer possibilities of misunderstanding and disagreement. The simpler plan of relationship, the greater the probability that it will work without friction. Yet it is the testimony of those who take a share in Presbyterian missionary administration that the plans have worked with surprisingly little friction.

The questions that have agitated the Christian communities in India have been stirring also the Missions and churches in China. The necessity of training adequately the leaders of the indigenous churches and the desire on the part of the nationals for a larger share in the planning and administration of the work in their respective lands have given rise to these movements. The International Missionary Council, in its meeting at Lake Mohonk, in October, 1921, discussed among others, the following topics: the status of the missionary, general missionary policies, the administration of funds from abroad, and the training of leaders. In May, 1922, the National Christian Conference, meeting in Shanghai, discussed fully these questions and others relating to the work in China. Rev. E. C. Lobenstine, in his pamphlet prepared for the Oxford Council of 1923, reported the attitude and the reactions of some of the missions in China to the

discussions at Lake Mohonk and Shanghai; and explained the present status in Missions and churches in relation to the points discussed. He closed his pamphlet with the findings of the Shanghai Conference. The indications are that the solutions in China will follow the same general lines as those established in the plans adopted in the Punjab and North India.

The practical object before Commission X in the study of all these plans has been the discovery of what may be of value in them in relation to the solution of the problems that are developing in certain parts of South America. Since the social and political organization of Latin American peoples has made them more or less familiar with forms of government and with the methods of administration common in modern democracies, it is to be expected that they will with great readiness prepare themselves for efficient leadership; and the large number of able men who have appeared in the National Churches of Latin America show that this expectation is well grounded. For this reason, the Commission desires to call special attention to the *Modus Operandi* established in Brazil.

(a) *The Brazil plan.*—As stated above, when the Presbyterian work was begun there, presbyteries were organized that formed integral parts of the Presbyterian Churches in North America. In these organizations missionaries and nationals sat as members on an equal footing. In 1888, an independent national Presbyterian Church was organized with the full consent and approval of the mother Churches. Missionaries and nationals continued to work side by side as equals in the presbyteries and synod and afterward in the General Assembly. Relations continued on this footing until 1916, when the General Assembly, feeling that a change was desirable, appointed a committee composed of nationals to meet with the representatives appointed by the Churches of the United States, forming together a Joint Commission to prepare a new plan of cooperation. Some months later, this commission met and adopted unanimously a plan of coöperation, which was submitted to the Assembly in 1917, and was, with one or two slight modifications,

unanimously adopted. Subsequently, this plan of co-operation was approved by the cooperating Boards. Notwithstanding the fact that it has never been put fully into operation, it has worked smoothly and has given excellent results. Its main points are as follows:

The preamble recognizes that there exists in Brazil an autonomous National Presbyterian Church; that there still remain vast unevangelized regions of country in which the aid and cooperation of the Missions are needed; and that a new plan of cooperation is desirable,—one that will define the relations and harmonize the interests of the Missions and the Church and that will determine the boundaries of their respective fields of operation.

The plan stipulates: (1) That missionaries shall not be members of the presbyteries except under special and determined circumstances, and that nationals shall not be members of the Missions. (2) That missionaries shall not become pastors of churches under presbyterial jurisdiction, nor shall Missions employ in their evangelistic work ministers under the jurisdiction of the National Church. But there may be mutual interchange of workers for determined periods of time and for specified work; and exchanges of ministerial service within the bounds of fraternal courtesy are approved. (3) That missionaries ceded to the National Church for specific forms of service shall hold their membership in presbyteries of the Church at home, reporting their work fully to the competent authorities. For the cost of such work the National Church shall be responsible. (4) That missionaries in developing the work in their own fields shall exercise freely all normal ecclesiastical functions, such as receiving and disciplining members, organizing congregations and churches, and giving and receiving contributions to all the causes of the National Church. They are expected to cultivate among the churches and congregations a spirit of solidarity with the National Church. (5) That the care of candidates for the ministry and licentiates shall be entirely entrusted to the presbyteries. (6) That letters of dismissal shall be freely interchanged between Missions and presbyteries, and the acts of discipline shall be mutually respected. (7) That when congregations and

churches reach the point where there is promise of self-support, or when for other reasons such transfer becomes desirable, they may, on the initiative of the Mission or of the local church organization, be transferred to the jurisdiction of the presbytery. (8) That when a church or congregation is thus passed over to presbyterial jurisdiction, before it is capable of self-support, the Mission may grant an annual sudsidy in its aid. But such grant shall be made for one year only, and, if continued, shall be diminished annually in a ratio of eight per cent., at least, of the amount at first granted. (9) That by agreement between a Mission and the National Church, evangelistic territory for which one is held responsible may be turned over to the other; while, in case of territory turned over by a Mission to the Church, some subsidy, if necessary, may be granted to aid in the evangelization thereof. (10) That all funds contributed by Missions for the work of nationals who are under the direction of the National Church shall be paid by Mission treasurers to presbyterial treasurers, or to the proper officials of the Church. (11) That there shall be a permanent executive committee composed of six nationals and three representatives of each of the Boards, which committee shall meet annually. Its duties shall be: (a) To secure the faithful execution of the plan of cooperation; (b) to remove all difficulties that may arise in its execution; (c) to serve as an intermediary between the Missions and the National Church; (d) to study the general conditions of the whole country and recommend to Missions and Church such measures as may contribute to the more rapid evangelization of the whole field.

This plan has worked well in Brazil, where the question of improved methods of cooperation between the Missions and the National Church first arose. It would probably prove helpful or entirely satisfactory, wherever the indigenous Church has its independent autonomous life. It is simple and easy of application. It delimits clearly the field of the two bodies, but recognizes the need for the Missions and the value of their work. It makes possible the giving of help by the Missions to the Church and avoids many occasions of misunderstanding.

(b) *The plan in Japan.*—A plan of cooperation which has been established between the Japan Methodist Church and the Methodist Episcopal Missions in Japan has distinct features of its own, yet resembles the one in Brazil. These features may be quoted from a memorandum placed before the last meeting of the International Missionary Council at Oxford:

"The Japan Methodist Church came into existence as an autonomous and united denomination about fifteen or sixteen years ago. Before that time its several sections were integral parts of one or another of the three Methodist Churches having Missions in Japan—the Methodist Episcopal, the Methodist Episcopal South and the Canadian Methodists.

"A large part of the work of the Japan Methodist Church is supported by subsidies from the three cooperating Missions. This subsidy money is administered absolutely through Japanese church machinery, from the denominational headquarters where the money is received . . . from the Missions.

"Certain fields were handed over to the Japanese Church and the sums hitherto used to maintain them [were continued]. As these fields advanced towards self-support the grant was lessened and the amounts available for pioneer, independent work under the missionaries has increased. . . .

"It appears, therefore, that instead of the Mission being fused with the Church, we have what is practically two separate movements being carried on, the one by the Church and the other by the Mission. The two organizations work on parallel lines, but run out occasional spur lines to one another."

Only in Japan does the Methodist Church have a separate existence of this sort. In all other mission fields the relationship between the denomination in North America and the National Churches is connectional. This relationship demands a distinct procedure of its own. All questions relating to the salaries, vacations and personal expenses of missionaries in their work, as well as those growing out of the financing and administration of the

schools of secondary and superior grade are left with the Mission. The location of workers, both missionary and national, and the administration of funds granted by the Board for the aid and development of the indigenous churches are matters confided to the Conference composed of missionaries and nationals, and by the Conferences to committees made up in the same way.

It is suggested above that the *modus operandi,* adopted by the Missions and the National Presbyterian Church in Brazil, may offer a solution for all cases where the indigenous organization is national and fully autonomous. Commission Ten would suggest, further, that for churches preferring the connectional regime as a permanent arrangement, this plan of coöperation in use at present by the Methodist Episcopal Boards and its Missions seems both feasible and desirable. Complaints are heard from various quarters concerning its working, and desires for a change have been not infrequently expressed. But experience seems to indicate that the general scheme is reasonably satisfactory, and that discontent has arisen largely from errors in its application. Complaints would probably cease, if steadily larger consideration was given to the nationals within the limits of the plan. The Commission, therefore, would suggest that larger use be made of the national workers as leaders as rapidly as they may be prepared to worthily discharge such responsibilities; and it would further suggest that special efforts be put forth in all the fields looking to the more rapid preparation of nationals for posts of large responsibility. Such a course of action is suggested in one of the field reports:

"When backed by competent men and women who are able to handle the work of the Missions, the effect [of such appointments] cannot be other than favorable to mission efficiency; and there are many nationals and missionaries who think there should be an increasing measure of control granted to the nationals who may not be classed as experts. We believe that it would be worth the price of some loss of efficiency in order to develop national leadership. At any rate, there should be a definite policy of preparing these nationals, not to be helpers merely, but to be directors of

our work, and the preparation should begin at once . . . No national can make worse blunders than some of our missionaries have made. At least that negative testimony will go unchallenged. May it not well be that, looked at positively also, a much more encouraging outlook could be accepted? There are many who sincerely believe so."

These suggestions are in line with the recommendations and resolutions voted by the Methodist Episcopal Central Conference of Latin America at Panama, in April, 1924.

"We recommend that the General Conference empower the Central Conference of Methodism to elect their own bishops beginning in 1928, so that in this Central Conference, for example, Spanish-speaking bishops, whether nationals or missionaries, may be elected to the episcopal office. . . . We advise the General Conference that the Central Conference would look with great satisfaction upon the election of these two Missionary Bishops from among the workers now in Latin America, one from among the national workers, the other from among the Missionaries." [5]

(c) *The plan of the American Board in India.*—In view of the fact that several Churches that adopt the Congregational form of government maintain mission work in South America, the Commission quotes from the report of the meeting of the International Council at Oxford the following statements concerning the methods now used by the two Missions of the American Board in India:

"The Marathi Mission of the ABCFM has established a General Council, where Indians may be nearly as numerous as the foreign missionaries and have equal voice and vote on most subjects. Some members are *ex officio*, others are elected in various ways. Since November, 1921, all personal matters of missionaries, their location, furloughs, return and requests for reinforcement have been subject to consideration and vote by all members of this Council. In November, 1922, another step forward was taken in the organizing

[5] Report of the First Central Conference, pp. 26, 27.

of an Indian Mission Board, aimed to lead highly educated Indian workers to accept service in churches and community centers and to depend largely on Indian money rather than to become members of the Mission. This Board is composed of six Indian leaders and two American missionaries. Its duties are to conduct Christian work in its area, to train, appoint and supervise workers and to secure and administer funds. To this Board the Marathi Mission has transferred all the funds that come from America for the work in its area; to carry on its work adequately the Board needs to secure a substantial sum from Indian sources."

"Again, the Madura Mission of the ABCFM, in addition to its own organization, has its Church Council, which has semi-annual meetings and definite functions and responsibilities. . . . The power of stationing missionaries and of making grants to the Council from foreign funds sent over is still retained by the Mission. Indian Christians representing the churches are now in charge of some of the 'circles,' so-called, which have the care of the church and school life in various sections of the Mission area."

Reference should also be made to the recent action taken by the North China Mission of the American Board. This mission has been wholly absorbed. The same is true of the Arcot Mission of the Reformed Church in the U. S. A. Note also that in case of the Church Missionary Society in India the administration of the churches has been transferred to the dioceses.

It is clear that the present tendency on the part of all Mission Boards, and in all the countries where mission work is conducted, is to place more and more responsibility upon the nationals and to throw an increasingly heavy part of the burdens of adminisration upon the indigenous churches. This is wise and commendable, for only in this way can these churches be prepared to carry the burdens of responsibility that must finally rest entirely upon them. It is much better that mistakes be made occasionally, even though they may be serious ones, than that these young churches be left without adequate training for their tasks. To fail to equip them for their coming responsibilities is the most serious of mistakes.

5. *Existing Relationships in Financial Matters.*

Since one of the most fruitful sources of misunderstanding and trouble arises out of financial relationships, the various systems now in use deserve and demand discussion.

(a) *The system used in determining the expenditures of funds sent out by missionary societies and of those raised on the field.*—The system used depends in large measure on the form of organization adopted by the churches and Missions. In Brazil, among the Presbyterians, all funds for the support of missionaries and their individual work, as well as those destined to the support of institutional work, or of work done by nationals under the direction of the missionaries, are administered by the Missions. All funds contributed on the field for the support of the work of the National Church, for pastors' salaries, for evangelistic work, for Sunday-schools, for publication, or for the support of theological seminaries and their students, are administered exclusively by the national Church. Funds voted by the Missions as subsidies for churches turned over to the presbyteries or to aid in the evangelistic work of the presbyteries, or for other needs of the national churches are paid by mission treasurers in monthly or quarterly installments to the presbyterial treasurers or to the proper officials of the Church.

The plan followed in the case of the Methodist Episcopal Churches South is different. Funds for missionaries and for institutional work are administered as by the Presbyterians; but funds sent out by the Board for the support of national workers and their work, as well as those raised on the field for the support of the causes of the churches, are administered through the channels of the Conference, either by its regular committees or by special committees composed of both missionaries and nationals and appointed for this special purpose.

It is believed by many students of mission policies that the more rigorously the principle of having monies sent by foreign Boards for the work of missionaries administered by the Missions, and those raised on the field or sent by the Boards for use of the indigenous church ad-

ministered by the church itself is followed, the greater will be the probability of harmony and good feeling between the cooperating bodies. One field report goes so far as to say on this subject:

"Of course there can be but one control over foreign monies, and the examination of any plan will show that in the end this control is absolutely with the Board and Church at home. Any appearance of any other result is an illusion. The Board and Church may enter more or less minutely into the case, but in the end they must be satisfied or there is no money to control. Equally local monies must be spent to the satisfaction of local givers or there is none to spend."

But others believe, just as earnestly, that for some time to come the Church at home, through the missionary Board, should itself give financial aid to the rising Church abroad and that in the administration of these grants, missionaries and nationals should be jointly included.

(b) *The influence of nationals in making adjustments.*—This important question is thus answered by one field report: "In any of the churches, any suggestion made or plan offered by a national is likely to receive more careful consideration than one offered by a missionary, both on the field and in the United States." In general, it can be said that both the Missions and the Boards are ready to attend to any request coming from national workers or from the national church organization, when the request is along the lines of the general policies that have been adopted and when the granting of the request is possible.

(c) *The use of missionary money for local or national expenditures.*—One open question is whether missionary money should be drawn upon for paying the salaries of pastors or the expenses of national congregations, for building churches or homes for pastors, etc. The following answer comes from the field:

"In regard to pastors' salaries, as a pastor, giving all his time to pastoral work in the churches, no national should receive aid from mission funds. As an evangelist, it is permissible but in most cases is unwise. Nearly all the so-

called pastorates are at first largely to promote mission evangelization and as such the local church can scarcely be expected to take care of them. However, if it be made clear to the congregation that its members are only entitled to the part of its minister's time represented by their share in his support, and that the remainder of his time should be given to work outside the congregation, much better results will be obtained for the church and the pastor. Aid in support of pastors should be granted to the churches for evangelistic work in their vicinity and never to the pastor."

The above statement distinguishes between pastoral and evangelistic work. Yet these responsibilities are largely one and the same. Whatever may be said of an ideal plan toward which we are all working, it is probably true that most Boards do make grants of monies that go partly to the support of the pastors of national organizations. In regard to assistance in the erection of church buildings, this is said:

"In the beginnings of mission work it may be necessary to anticipate the existence of a self-supporting, church-building congregation by erecting a dignified building capable of seating many more hearers than the congregation numbers at the time, in order that the gospel may be presented to the community in a suitable manner. This, of course, calls for foreign money. No one can overestimate the stabilizing effect of the erection of the Presbyterian and Methodist churches of Rio, S. Paulo and Bello Horizonto, and of some of the beautiful buildings erected later by the Episcopal Mission in Rio Grande do Sul. On the other hand, the time soon comes when it is better that each congregation, with perhaps some aid from its sister congregations, erect its own building. The house will be dearer to the congregation in proportion to the percentage of its own money employed. The edifices of the Presbyterians of Bahia, the *Igreja Unida* of S. Paulo, and scores of others built by national effort proclaim the power of the national church to house itself. In other countries the first case may continue in force, but it is safe in any family never to give any child anything he can get by his own efforts."

National churches should certainly be expected to provide homes for the national pastors. But it would be a wise policy if, in the beginning of its life, the National Church would begin to form—by collections, gifts and legacies—a loan fund for the erection of churches and manses.

(d) *Relation of salaries of nationals and missionaries.*—This puzzling question must be settled fairly, if the best cooperation between missionaries and nationals is to be obtained. Such a settlement seems possible through an exchange of views among all interested parties, although one of the reports from the field urges that the question should not be raised at this time.

In approaching such a subject there are many important factors to be taken into consideration. Probably the most important one is the fact that no rigid standard of comparison between the salaries of foreign missionaries and nationals can be established. It is impossible, in view of the differences in educational preparation, qualities of leadership, experience, etc., existing between different individuals, to lay down the rule that such salaries shall be determined at a certain fixed ratio. Even in the United States, where the Protestant ministry is a fairly well standardized profession, the average salary paid to ministers of the evangelical churches varies as much as fifty per cent. in the various denominations. In one denomination the average is less than eight hundred dollars per annum, while in another it is about fourteen hundred dollars.

In the denomination showing an average of under eight hundred dollars per year, there are many ministers receiving less than that amount, a large group receiving in excess of five thousand dollars per year, a much smaller group being paid ten thousand, and possibly one or two as much as fifteen thousand dollars per year. This large variation is determined by the personal ability of the ministers in question, their previous training and experience, the average wealth of their congregations, and by many other factors. In the case of these large salaries, it should be borne in mind that in the ministry, as in the law and in medicine, the largest incomes are received by men who

have had from twenty to forty years of experience in their chosen profession. Lawyers and doctors, as well as ministers, scarcely ever receive more than the barest living wage in the early days of their careers.

This same variation in salaries is seen in the mission field among the national ministers. Some of them receive salaries of generous proportions, entirely sufficient to enable them to associate with other professional men on terms of equality. In a few of these cases, the salary of nationals is in excess of the amount being received by able foreign missionaries in the same field after many years' service of a highly successful character. The few national ministers who come in this class, however, are university-trained men with many years of experience in the Christian ministry and with demonstrated capacity for the leadership of Christian enterprises. Such training and such ability will usually command an income somewhat in keeping with the needs of the position occupied.

And yet there are some basic principles upon which the determination of salaries may be based. The Federal Council of Churches of Christ in America, the recent meeting of the Methodist missionaries in Panama, and other influential bodies have declared their belief in a living wage for all workers. Can we do less than apply this elementary step in social justice to our Latin American ministers? Certainly we may lay it down as a principle that the full-time worker who has taken the training prescribed for the ministry in his own field and completed this training with credit to himself, is entitled to an income that will provide him with something more than the bare minimum of food, clothing and shelter. It should surely be sufficient to enable him to maintain what we are accustomed to describe as "a Christian home." The exact amount will vary in different fields and with different individuals, as it does in the United States and in all other countries. It should be based primarily upon the cost of living in the worker's own locality.

This Commission suggests that the best agency for determining such a question would be a joint committee of nationals and foreign missionaries in each field, every one familiar with the whole field. This joint committee

should be charged with the determination both of the standard of living thought desirable and practicable for the national ministry and of the amount of money required for maintaining this standard. Such a standard might well be subject to frequent revision in conformity with changes in the cost of living.

There are, of course, not a few today among missionary administrators who think that the determination of the salaries should be in the hands of the nationals themselves, the burden of finding the funds and of administering them being placed on their shoulders.

Such a joint committee, as above suggested, ought to have in mind the following factors in any consideration of this difficult subject:

(1) That the North American Church or missionary organization which sends the missionary to the field is not a newly formed and unstable body, but a highly developed organization produced through several generations of earnest effort and only recently arriving at the point where it is able to send out missionaries carefully selected, properly educated and adequately financed. When the North American Church was young, its ministers served it through the most impossible hardships, without regular salaries, proper living conditions or opportunities to educate their children. These severe sacrifices were unquestionably hard on the individual, but without them there would have been no such strong and well-equipped churches as we have in North America today. The early missionaries sent out by these churches to the foreign field were underpaid and under-supported in practically every particular, as compared with today. Yet they achieved great things for the kingdom of God and lived to see the day when a missionary might be reasonably sure of a small and inadequate but regular salary. The missionary grandsons of these pioneers now receive a regular salary, have a small but helpful allowance to care for the dependents in their families, are aided in case of unusually heavy medical expense and are provided with proper facilities in the shape of buildings, supplies and means of necessary transportation. This change has taken place gradually and as the result of two con-

ditions: the increasing financial resources of the membership of the supporting churches and the educational process which has made the members willing to grant their ministers and missionaries something more than a bare subsistence. There is every reason to expect that this gradual evolution will be repeated in those countries where the Evangelical Church has only recently been established. The necessary increase in wealth, consecration and numbers can only result, as in other lands, from the bitter sacrifices of the pioneers who are willing to work with the meagre materials at hand. In some of the older mission fields this evolution is already well on the way.

(2) When an organization, religious or commercial, sends a representative into a foreign country, the salary provided is nearly always in excess of the amount commanded by the same effort and ability in the home country. The reason for this is that extra expenses are invariably incurred by a man living in a country where he is unused to the climate, where he is unfamiliar with ways of reducing the cost of living, where he has no relatives to aid him in an emergency, and where the education of his children entails expenses unknown at home.

(3) It is extremely undesirable that any condition be created under which young men will be moved to enter the Christian ministry because it provides better financial support than is probable in other lines of endeavor for which their abilities fit them.

The solution is affected by the currency problem. It may be said in general that the national minister pays less for everything that he buys than the foreigner pays for the same article. He knows the local equivalents of many imported articles and is accustomed to their use. He is at home in the environment and can take a regular part in the affairs of the community. In matters of health he is in his natural climate. In view of this, it would perhaps be fair to say that in a period of fixed exchange—*i. e.*, oscillations within ten per cent.—about seventy-five per cent. of a missionary salary would be a fair proportion, if the two men have approximately the same preparation. If the national pastor be simply a layman ordained without preparation, comparison is impossible. The

churches should see to it that the minister's salary accompanies proportionally the remuneration of other professional men.

III. Self-Supporting Organizations and Their Relations to Missionary Societies.

Self-support has of necessity developed slowly in most parts of the South American field. What should be said concerning self-supporting congregations will be discussed later. As to self-supporting missions, one of the field reports says:

"Self-supporting missions, *i. e.*, missions that are entirely supported by the work of their members, are practically impossible. They break down the moment it is necessary to use the whole time of a worker to accomplish some end. Self-supporting missionaries and self-supporting units of mission work are, however, possible, desirable and even necessary. Practically all school work should in a short time be self-supporting. All medical work in South America, all agricultural work, except that which is experimental, should be on a self-supporting basis. A station with these classes of work and an evangelist should be eighty per cent. self-supporting."

It is interesting to note that this judgment varies considerably from the one often expressed that the National Church is the one part of the work that ought to be self-supporting, since the workers are serving directly their own people. On the other hand, the great educational and social institutions that often require endowments or community help, may naturally expect help from foreign sources, until the general community in the country is ready to supply such support.

IV. Self-Propagation.

1. *The Extent to Which the National Churches Are Prepared to Reach Their Nations.*

(a) *In Argentina.*—The report from Argentina declares that the national churches are ill prepared to evan-

gelize their own people. First, because few of them seem to have the vision of their need. The home missionary spirit needs tremendous stimulation. Some feel it will not come in great power until the foreign missionary impulse has been better developed. The national local churches tend to be too self-centered, just as in the home countries. They are no worse there than here, but being so few and so weak, the effect is more disastrous and the task appears much greater. Second, because of the great shortage of men and women filled with and impelled by the spirit of sacrificial service, who must be found in heroic measure if any field is to be won for Christ.

(b) *In Brazil.*—The Brazil report divides the national territory into the following nine blocks: (1) The Federal district, (2) Sao Paulo, (3) Rio de Janeiro, (4) Minas and Espirito Santo, (5) Parana, (6) Pernambuco, Alagoas, Parahyba, and Rio Grande do Norte, (7) Bahia, Sergipe and Rio Grande do Sul, (8) Santa Catharina and Goyaz, (9) Ceara, Maranhao, Para, Amazonas, Piahuy, Matto Grosso and Acre, and says that they rank probably in the order named in the possibility of their being reached by the national churches with the gospel. The report continues: "In the first four mentioned, exception being made of certain districts, the continued effort of foreigners, except in auxiliary capacities, is rather a hindrance than a help to the spread of the gospel." It further suggests that large parts of (5)-(7) very wisely may be left to national effort, while the last two areas, with the possible exception of small districts, are entirely mission territory. With this interesting and striking presentation of the case some would not fully agree, considering the limitation of the field for missionary activity somewhat exaggerated. The last two regions, numbered (8) and (9), contain, perhaps, two-thirds of Brazil's territory, and possibly about one-tenth of the population; so that the above statement probably leaves two-thirds of Brazil's territory and one-third of its population legitimate field for missionary activity.

(c) *In Chile.*—While there is a growing spirit of responsibility in Chile for evangelizing its own field, indicated by the formation of a national missionary society

among the Methodist churches, and a somewhat similar organization among the Presbyterian churches, it must be recognized that as yet the national forces are in no sense adequately prepared to reach their own people.

The Evangelical groups in Peru and Bolivia are in even greater degree dependent on outside help in the evangelization of their people.

2. *The Place of the Missionary in a Self-Sustaining, Self-Directing, Evangelizing Church.*

One answer to this question declares: "In the autonomous national church, the foreigner has no place as evangelist, pastor, or overseer. There are, however, various auxiliary services which he can render, all of a more or less educational nature. Certain school work will require more capital and more technical skill than the Church can command. Seminary work will demand men trained abroad. The secretary of Sunday-school work in Brazil is an excellent type of a most useful relation. All these are temporary."

To this, the Argentine report adds that missionaries may be used in circumstances above named, "in preparing nationals for carrying on in the future certain specialized departments and phases of service;" and continues: "The Central Methodist Church of Montevideo is doing this very thing for the coming year, employing a competent missionary, paying three-fourths of her salary, but directing her work itself. It is an experiment that is worth watching, for it bids fair to succeed."

V. The Attainment of Self-Support.

1. *Progress Made Since 1916 by Churches.*

Data for a comparative statement of results in 1916 and in 1924 are not available. Information from Venezuela is to the effect that "no Protestant Church in Venezuela has attained self-support. One, the Presbyterian Church of Caracas, has made a forward step in that direction, and gives about $320 per year, paid in quarterly offerings." An extract from a report from Colombia says: "The question of self-support in our city churches is complicated by many factors and especially

by contrary precedents of long standing. However, our country churches are just beginning to be developed in Colombia, so that the idea of self-support can be builded into them from the beginning." From Argentina comes this statement: "In the largest group of churches (the Methodist) self-support has increased from 150 to 200 per cent. since 1916." Two of the Southern Baptist Churches are self-supporting. But it is clear that there is much yet to be done.

(a) *Self-Support in Brazil.*—In some parts of Brazil, the cause of self-support has developed slowly, but even in these sections not a little has been accomplished. In other sections of the country the progress has been worthy of note. One of the encouraging features of the work in Brazil is the ability of the national churches—alone or grouped in pastorates—to care for their own pastors and the rapidity with which this movement for self-support develops. It would probably be near the truth, if the statement were made that in the southern and south-central sections of Brazil, something like eighty per cent. of the work done by the Presbyterian churches is self-supporting. This includes, of course, the work done by the Independent Presbyterian Church, as well as that done by the other Presbyterian body.

The conditions in the Central Brazil Mission of the Presbyterian Church U. S. A. are thus stated by one of the missionaries:

> "In this field there are eight single churches, or groups of churches served by native pastors, of which only one group is entirely self-supporting. The other seven receive about three-sevenths of their support from the Mission."

He adds that the General Assembly of the Presbyterian Church which met at Recife, Pernambuco, in January of 1923, reported a sum approximately equivalent to $120,000. Probably a half of the eighty-eight national pastors receive no foreign aid.

Dr. T. B. Ray is authority for the statement that in Brazil 151 churches, approximately one-half of the Southern Baptist Churches, are self-supporting.

There are many very interesting movements, local and general, looking toward a larger liberality in giving and a larger scale of self-support. In the membership of the Southern Methodist Church of Brazil there has been developing for some time a very vigorous nationalistic movement. Official representatives of the Board of Missions met a large group of national leaders in the city of Piracicaba, in 1921, and for several hours frankly discussed the whole situation. A good understanding was reached, and as one of the results the movement toward self-support for the entire Mission in its three conferences has been greatly accelerated. *The Christian Expositor,* the organ for the three Methodist Annual Conferences in Brazil, under date of April 23, 1924, brings the news of a notable incident in Brazilian Methodism. In the city of Sao Paulo there was held, from the 5th to the 9th of March, 1924, a conference of leading Methodist preachers representing all the Annual Conferences, and all Brazilian nationals. The outstanding action of this conference proposed what was named "The Great Plan." This plan was to be submitted to the three Annual Conferences for their endorsement. It is probable that these three Conferences have adopted the general provisions of this plan, though definite information to that effect has not yet been received. The substance of the plan is contained in the following burning exhortation, published in the *Expositor:*

"Hear, then, dearly beloved colleagues and coworkers in the blessed cause of the Master, the resumé of 'The Great Plan.' The Brazilian Methodist Church desires to dispense with the aid of the Board of Foreign Missions in the support of its preachers.

"Each year the sixth part of the sum granted by the Board of Foreign Missions shall be withdrawn and substituted by a corresponding sum from the fund raised for national missions. Within six years the Brazilian Methodist preachers shall be supported by the Brazilian Methodist believers.

"The Great Plan was not determined upon, (1) with an eye to breaking our relationship with world-wide Methodism,

for we desire to conserve our organic union; nor (2) for the purpose of closing the mouth of Romanism; nor (3) for ostentation of faith or of financial possibilities. It was devised because we are convinced that it is our duty to make sacrifices for the cause, and that it is the duty of the Church of Christ to support those who preach the Word and instruct believers in the Way of Life. Beyond that, beloved brethren, we need to convince ourselves that the full-grown son has no right to fill himself with the bread that his parents need to give to their minor children.

"There are in our day thousands of men famishing for the Bread of Life. If the Brazilian Methodist Church shall tomorrow pay the native preachers in full, Methodism will send to the missionary fields, or to the outlying fields of Brazil, thirty additional heralds of the gospel. It is this imperious, sympathetic and genuinely Christian motive that authorizes us to speak to our colleagues and members of the Church, asking unconditional support for the Great Plan. The desire of the Methodist preachers who met in São Paulo is that the entire quota dispensed with by us shall be employed in a new missionary work in other states of Brazil. Therefore, to dispense with the aid for our support, is to contribute to the salvation of hundreds of Brazilians. This objective merits the sacrifices of preachers and laymen."

The above appeal, representing a conference spontaneously called together on the initiative of the entire group of national church leaders, is significant as indicating a growing sense of strength and responsibility, and a highly creditable and promising enlargement of vision and purpose.

(b) *Self-Support in Chile.*—A member of the Commission from Chile has furnished the following statement relating to that Republic:

"In Chile during the year 1923-24 three Presbyterian and two Methodist Episcopal churches were self-supporting in the accepted sense. In view of a general desire for increased salaries beyond the giving power of struggling congregations, inasmuch as self-maintenance is relative and subject to alteration from year to year, these figures are subject to change.

"In Chile, our instructed Christians are not parasitical. Their natural pride and robust patriotism urge them to declare financial independence. They are averse to receiving subsidies under any paternal policy. Cultivation of the idea of systematic and proportionate giving, the idea of the stewardship of life have proved stimulating. So among the Brazilian Evangelicals, as well as among the Argentinos and Uruguayos of better social, industrial and professional status, where earning power is greater, the organized groups are better able to meet their financial obligations.

"In the middle West of the United States a church which contributes five per cent. of the yearly total of its members' earning power is able to maintain its pastor above the average of comfort and give at least two to three per cent. to benevolences. In Latin America our small churches of poor communicants would require to yield at least twelve to eighteen per cent. of their earning power to meet this requirement. The long discipline under a Roman Catholic tariff for church ministrations and under the Roman Catholic system of assessment and intimidation has necessarily brought on a reaction unfavorable to Protestant methods. According to agreement with churches, the Presbytery of Chile expects them to make increase each year, viz., the missionary grant is decreased and the congregation is expected to augment its proportion."

In Chile the last few years have seen a steady, if not rapid, progress in the matter of self-support. From 1917 to 1922 the Methodist churches increased their giving by one hundred per cent. Self-support was reached by two churches, though, due to economic disturbances following the close of the war, one of these was obliged to seek aid again from the Mission. Several churches in the Presbyterian group have attained complete self-support and are paying now for the buildings provided for them by the Mission. Not a few churches in both communions have been accumulating building funds for a number of years. The proportion of total building costs provided by the local congregations has steadily increased.

The value of self-support cannot be overemphasized.

The effort in behalf of financial independence reacts on all branches of the church's life and activity.

2. *Methods by Which Self-Support May Be Gained.*

The introduction of a budget system and of the every-member canvass quite invariably gives good results; the organization and larger development of the juvenile and women's societies, including the presbyterial organization, have done much to further a general participation of congregations; while the propaganda in behalf of the tithe as a minimum standard of Christian benevolence has had its effect.

Naturally the formal organization of societies for sustentation and domestic missions and their development has done more than anything else to call forth effort and to enlarge the results for self-support. The autonomous churches support their own pastors and make contributions, often generous ones, in support of weaker congregations and to aid in the salaries of ministers who give a considerable part of their time to evangelistic activities beyond the confines of their parishes. It would be ideal if foreign financial aid could be given to a church as such (as in Brazil) to enable it to employ its own workers instead of having them in the employ of the missions.

In order that the members of each local congregation may have the question of sacrificial giving clearly presented to them, it has been suggested that there might be a joint campaign carried on simultaneously by various local churches in a community or even in a whole country involving (1) sermons on stewardship by the pastors; (2) the adoption of an annual budget by each local congregation, arranged by its official board but discussed and approved by the entire congregation; (3) a visitation of each member by officers of the congregation to discuss the subject of stewardship and to secure definite promise of support for the expenses of the congregation and of other enterprises of benevolence to which the congregation gives help. If such a simultaneous cooperative plan were adopted, it would popularize such a movement and make it easy for all who join it to unite in the production of the literature essential to its success.

One correspondent says of the Southern Baptist churches:

"We work at this business of securing self-support in a very natural way. The missionary in charge of any particular field, or the missionaries in any field, constantly emphasize the importance of the churches' taking up as rapidly as possible self-support. These missionaries use their judgment as to how much the Foreign Mission Board should supplement the gifts made by the natives. The methods used are those which appeal to the missionary as emphasizing self-support."

VI. The Duty of Church Extension.

1. *Progress Made Since 1916.*

The field reports received do not discuss this topic, but no more important subject can engage the attention of the Congress. The primary duty of the Christian is to propagate the faith that saved him, and the best index to the spirituality of the Church is found in its activities for the extension of the Christian faith. It is safe to say that the activities of the pastors, officers and members of the national churches in South America in behalf of the souls of men compare favorably with those of the same classes in the churches of the homeland. Unfortunately, such activities are only too rare either at home or abroad. However, the conditions, in Brazil at least, are far from discouraging, and they tend to improve from year to year. The majority of the pastors seem to be awaking to the duty of aggressive evangelism and to a comprehension of the vast and unused resources in the officers and members of local churches. Many of the country pastors do a large amount of itinerating in the regions beyond, and many of those filling pulpits in the larger cities do work in the suburbs of their own towns and in the nearby villages; and besides, they organize the forces of their churches for active evangelism in and out of the city.

There are paragraphs in the report made by Commission Six on "The Church in the Field" to the Panama

Congress that need to be read and reread by all pastors and Christian workers, but especially by leaders of mission work and of nascent national churches. That report declared:

"By contributions of unremunerated service the Apostolic Church spread from home to home and from city to city. . . . Had the apostles waited to open work in Antioch, Thessalonica and Rome until they had raised from the poor churches already established sufficient funds to send and maintain qualified workers who should be provided with roomy and ornate buildings for work and worship, there never would have been any Christian Church." "One rises from a fresh reading of the Acts of the Apostles with a feeling that at no time and in no way was the question of raising money an administrative problem of serious sort in connection with the founding and spread of the Church in Asia Minor and Europe." . . . "Too many go to the foreign fields having this ideal formed in the homeland, of the material equipment needed for normal church life so fixed in their minds that they cannot conceive of a church without it." . . . "It is all the more strange that we should fall into this error when we find in the Scriptures twenty-eight chapters of inspired church history covering the first period of missionary effort, a record specially inspired of the Holy Spirit 'for our learning,' which shows strong churches founded without the help of outside funds, and supporting themselves and pushing out into unevangelized regions without a single contribution from any one outside of their own circle." [6]

After saying this and much more of the same kind, Commission Six cited examples of wonderful work done in China, the Philippines and in Africa by the activities of native Christians without any aid, financial or otherwise, except the help of the Lord and of their native brethren. The Church of Christ, in the homeland as well as on the mission fields, needs to learn anew this lesson and to lay it to heart.

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[6] *Panama Congress Reports,* Vol. II, p. 262.

2. *Methods of Promotion.*

Wise methods vary somewhat from field to field and from country to country. The principal methods, though, are the following: In the first place, individual work for individuals; then the organization and nurture of young people's societies and other similar organizations for adolescents, of juvenile societies, of Sunday-schools and other forms of evangelistic work which can be carried on by laymen under the direction of and with the cooperation of pastors and church officers.

There are churches in South America, and some of them not among the stronger congregations in point of view of membership, that maintain from five to ten Sunday-schools in the suburbs of their own town, in nearby villages and even on neighboring plantations. There are strong city churches that maintain from fifteen to twenty Sunday-schools and points of activity where prayer meetings and preaching services are regularly held. Such are some of the methods by which the national churches are trying to extend their influence and to bring the gospel message to the masses of the unsaved. As stated above, the tendency seems to be growing from year to year, the movement is gaining impetus. But while this is so, there is no subject on which the Montevideo Congress needs to lay more stress than upon the need of more effort and more intensive effort to evangelize the nations, and no discussion can be more fruitful than that of the methods most efficient in accomplishing this supreme task.

The Commission has taken account of the movements for change, and gladly recognizes that they are promising, constituting a valuable factor in the development of an indigenous Church. It has ventured to propose certain general objectives for any effort to guide the national aspiration of the rising Church, and to solve the problems growing naturally out of the expression of the national consciousness. Allowing that the chief problem is one of application, the Commission has further considered certain technical aspects of the problem, growing out of (a) the relationship of the Church in South America to the foreign forces giving it support, and (b) the relationship

of the foreign worker to the national, or the Mission to the National Church.

Now, while the report discusses these formal or ecclesiastical relationships, undertaking to face without avoidance all the issues involved for the work of missions in South American countries, the Commission fully recognizes that it has not, in any of the above studies, gone entirely to the bottom of the essential factor involved. Whatever the exact relationship between the national and the foreign missionary in any one of the Church organizations, deeper than that formal connection is always, in actual life, the vital factor of personal relations. And whatever the method of appointment of workers, when the appointment is made, the problem is not all solved. The solution comes only in a practical, human, Christian working out of a sensible plan of cooperation, based upon, and bound up with, right personal relations.

The national has his theory of missionary relationship, but in almost every case that theory is based upon some contact or influence, or incident, connected with his association with the missionary. If he is dissatisfied with present relations, it is usually because, either consciously or unconsciously, he has found irksome his intercourse with some foreign worker. On the contrary, if he is fitting into the plan, growing normally, taking his proper place in the growing Church, it is generally because some missionary has been wise in his personal intercourse and dealing with him. The foreign worker always believes theoretically that he must decrease while the national increases, but he himself will usually confess that he falls short in the daily application of his doctrine. He carries, and sometimes allows to obtrude, his own national consciousness, in such a way as to offend the national consciousness of his brother. That attitude, quite unconsciously, no doubt, but just as effectively, will sometimes involve social relations. Thus the national gets the impression that the missionary thinks himself superior. But perhaps the most frequent and therefore most serious attitude occupied by the missionary, because of the character of his relationship as teacher, is that from the beginning of his work he has come to think of the national

as a child, dearly beloved, but not strong enough to walk alone. In matters, therefore, of initiative and direction, holding of office and direction of finance, while the foreigner means to trust his brother, he is tardy in taking the risk. He fails to give to his brother national, who is often his son in the gospel, that good play of responsibility so necessary to the development of self-reliant and effective national leadership.

It is therefore at this point of personal relationship and personal cooperation between the missionary and the national leader that the two sections of the Church must diligently seek understanding. Undoubtedly such special study of this relationship at the Montevideo Congress has not come too soon. This relationship has always been vital, and missionary bodies have not been unmindful of the problems involved. But in the growing consciousness of the national churches and in the increased efficiency of national leaders, this factor within a few years has so grown as to assume peculiar importance. It is the hope of the Commission that the matter will be given frank and careful attention at the Montevideo Congress and that some plan be adopted for a continued cooperative study of the subject. It might also be well that individual denominations should give attention to it, appointing suitable commissions for the further study of the question. The wise administrator of a foreign missionary society, burdened as he is with routine matters of finance, will need to remind himself that his responsibility in relation to this question is particularly important. He will be patient and sympathetic with proposals of change and adjustment. Especially will he be more discriminating in his selection of missionaries, having regard more than ever to the candidate's temperament and disposition, his capacity for adjustment and cooperation. The wise missionary administrator will see that the missionary goes to the field properly instructed, aware of the danger of hurting if he bungles, but of his equally great chance, if he is considerate, to take a worthy part in the building up of a great national leadership.

But when conferences, commissions and missionary administrators have done their best, there is still left the

same personal relationship between the missionary and the national. Certain rules and general principles are available and have indeed been set forth in this report. But the most important consideration is the fact that there is a point in cooperation at which rules fail, and when only a man's spirit counts. Surely the great Master of this relationship is our Lord Himself. Jew, Samaritan, Greek—in his relationships with all classes of men this great Lord of human relationships knew what to do and how to do it. It is only His spirit of grace and wisdom that will find for the leader, national or foreigner, the Christian way of cooperation. If he is looking for a rule or principle, there is none half so good, or so workable, as the Golden Rule. The national will put himself anew into the place of the foreigner, imagine his position in an alien country, with wife and children in a strange and unnatural habitat far away from home and friends, with different health and living conditions, but having come to this new home surely with only one purpose, that of helpfulness. The national worker will face that fact that his life is tied definitely to that of his own people and that if he is to be their leader, his position, standard of living and place in the ecclesiastical organization must all be determined by such relations with his own people rather than by any foreign standards. If he is wise, the national leader will come to understand that, if there is to be set up a bond of relationship between him and the little nucleus of converts growing into a church, the way of efficiency, the way of power, is the way of the cross. It was no accident nor mere incident that the Master declared, "He that will save his life must lose it." It is a great paradox, but it is true, that what supremely counts in leadership is not position or pay or power, but the spirit of service and sacrifice. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The missionary, for his part, must not only partake of the spirit of Christ, but as a high art of service seek to show it forth. He should often think through afresh what his relationship is to the national, and to the national churches, and ask himself anew, to make assurance doubly

sure, if he is really willing that he should decrease, while they increase. "Noblesse oblige" will be his rule. He has come to show forth the spirit of a great Master. Matters of nationality he will say and think little about. Any social distinction involved in the daily routine of association he will avoid as he would a dangerous scourge. Even when it is easier for him to do a service, and he is quite sure that he can do it best, he will often give place to his national brother worker, who may through the doing of it develop his powers of leadership. The foreign worker will nobly reflect that his relationship is not simply to his Board and Church at home, nor simply to the national leader, but through that leader, to the rising Church. He will realize that however earnest he may be, and with whatever personal skill he may be able to do his work, if he has not been able to live his life into that of the national worker in such a way as to bring that worker to the place of genuine leadership of his people, then his work has largely failed.

So often has it been said that the foreign worker must decrease, while the national increases, that the good word, Scriptural though it be, seems trite and commonplace. But there is no other way. The missionary, if he would find his life in his relationship to the indigenous Church, must lose it. In the day's service, in all his relationships involving appointment, place, pay and policy, in an infinite variety of human situations and relationships, he will confidently and cheerfully follow his Lord's injunction, and go with his brother national "the second mile."

VII. In Conclusion.

The Commission has now concluded its survey. It has opened up the various topics and sub-topics presented in the program, and now offers them to the Congress for further discussion. It has enunciated basic principles that should guide all work of organization and it has suggested plans that should not only tend to avoid friction and misunderstanding, but should also make for the smoother functioning of missionary machinery.

In conclusion, it desires to place all emphasis on the need of constant watchfulness and prayer. No set of

principles, however sound and wise, and no merely human plans and methods, however perfect and workable, will ever take the place of those gentle, considerate and winsome graces of spirit that adorned the character of Him whose we are and whom we seek and profess to serve.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

President W. A. Waddell, D.D.

There are five stages in missionary history which should be enumerated. (1) The era before missionary work is started. There may be some who are interested in the life of the spirit and seek some clear spiritual goal, but they are relatively unknown and unorganized. (2) The period when the missionary enters a land, discovers some of these seekers after the life of the spirit, adds to their number, and organizes a small group of serious Christians. (3) The coming of missionaries in large numbers, too many for the earlier, intimate contacts and fellowships. (4) The organization in every direction of churches and their union into one or more groups, growingly independent and self-sustaining. (5) The era when missionaries can be withdrawn altogether, the work of evangelization and of cultivation being left to the nationals.

The hardest of these periods is the third, when expansion has begun. How long that period should last is not easily determined. There comes a time when, because of the very multitude of missionaries, the nationals fear that the era of independence will never come. At the outset, the missionary is responsible for the management of all details. Eventually the fear arises among the nationals that the missionary plans to denationalize the Evangelical church members. However untrue this may be, it must be reckoned with.

One of the greatest difficulties in relationship arises because many missionaries come to South America with no practical experience gained by church work in the United States. Working in a strange environment, such a missionary is very liable to make serious blunders. Especially he is liable to try to control matters with which he has no real concern, and which can be better handled by the nationals themselves.

How are such difficulties to be met with wisdom? Obviously, by turning the work over as rapidly as possible to nationals who will assume the responsibility for evangelizing their own land. The national church has every right to

govern itself as soon as it is able to support itself. However, new missionaries should be urged to study carefully the history, social customs and peculiarities of the people to which they are going. Those who get into difficulty should study the way in which other countries have solved similar difficulties. This means the study of missionary history and biography. It may be said, however, in all assurance, that, generally speaking, there is nothing but good feeling between missionaries and nationals.

II. Missionaries and Nationals.

Dr. Orts Gonzales, of New York, declared as one who was a missionary in Cuba and is now living in New York, that he could testify a real change has taken place in the attitude of our mission Boards. National churches are being encouraged to assume more and more responsibility for their own affairs. Boards sincerely desire that this shall happen, being anxious at the same time to be assured that the nationals have developed qualities adequate to carry these responsibilities. Most missionaries look upon their work as having a temporary quality so far as their own share in it is concerned. They do not intend to assume an attitude of superiority. They are fathers, but they know that their children will soon grow up and take their place.

The supreme duty of the national is to declare the truth as he sees it. He is neither a dependent nor a slave, but an equal. A good North American loves the truth and admires one who speaks it unflinchingly. When a missionary is headed some wrong way, let the nationals tell him so, even if he is a senior secretary or an archbishop. Candidness, frankness and outspoken sincerity are desirable.

Professor Charles A. Long, of Granbery College, Juiz de Fora, Brazil, stated seven principles of relationship in which he fervently believed and in accordance with which he tried to act. (1) That in every action, one should show the love of Christ. (2) That the whole purpose of working with nationals is to give service. (3) That the missionary is a learner as well as a teacher. The wisest man may learn from the most ignorant. (4) That the missionary should discover and work in accordance with the national point of view. (5) That the missionary should speak frankly, in a spirit of kindness and love, his real judgment about things. (6) That the missionary should study along with the nationals the solution of problems as they arise; and (7) That the missionary should always bear in mind his ultimate withdrawal

and the full control of the affairs of the church by nationals. Thus he will surely plan to get them gradually under the burdens of the church.

There are some missionaries who seem to fear that, because of the growing national spirit, missionaries will no longer be desired in South America. However, at the annual conference of Methodist Churches in Brazil, every district called for more missionaries, the nationals doing the asking. Relations in each section are very friendly and satisfying. Most missionaries will hail the day when the nationals will get under the whole load of the Evangelical Church and become entirely responsible for Christian work in Brazil.

III. The Golden Rule.

Rev. Oswaldo Silva, of Piracicaba, Brazil, (M. E. So.) felt that a good rule in reciprocity was the golden rule. It makes a golden key to all difficulties between foreign and national workers. How is it to be applied to the problems before us? (1) Through reciprocity in every matter. Work that is done on every side should be generously recognized. There is still too little mutual friendly recognition. (2) By causing much offensive criticism to cease. Carping criticism can ruin any plan of cooperation. Undoubtedly, most nationals, because of their limited experience, need frequent criticism, but it should be given in kindly fashion, with a view of assistance toward growth. (3) By fidelity to the program of the Church of Christ. Here there is often a difference of opinion between nationals and Christians as to the emphasis to be laid on either or all of the sections of the three-fold program—evangelism, education, and benevolence. The nationals must eventually take up all these responsibilities, but there may be a difference of judgment in regard to the order in which they are adopted.

Rev. Alberto Tallon, of Buenos Aires, agreed with Mr. Silva regarding these conditions. In his opinion, the relations of nationals and missionaries in the Argentina Methodist Episcopal Conference can not be more cordial than they are, for all are brethren.

The most irksome element in past years in the relations between missionaries and nationals has been the assumption of superiority on the part of the missionaries. Consequently, there are a few nationals today who think that the churches need no more missionaries except to manage special tasks for which nationals are not prepared. Mr. Tallon was among the first to ask that nationals be given responsibility.

When that request was made to Bishop Stuntz, a leading missionary protested, expressing a considerable lack of confidence in the nationals. Bishop Oldham has altered these impressions. He understands and trusts the nationals. In this he is wise, because the national minister is, after all, the force which must carry the bulk of the work of evangelization. Our fathers were pioneers, but there is plenty of pioneering work yet to be done.

IV. The Conditions of Brotherliness.

President G. F. Arms, of the Union Bible Seminary, Santiago, Chile, wished to contribute to the discussion out of his thirty years of experience. He said that when he went to Chile there were only two churches in existence. He planned to be a brother to the nationals in such a way that they would forget that he was a missionary. He discovered that the way to accomplish this was to forget that they were nationals. Chileans do not fail in the matter of sacrifice. They readily follow one whom they regard to be a real leader. The closer the missionary can get to his people, even in the matter of clothing, living, and table and house furnishing, the closer these relationships can be.

Sr. E. Moura, of the American Bible Society in Brazil, declared that nationals in Brazil are quite ready to ask for more missionaries rather than for less, perhaps in part because all seem to be on the same brotherly footing. The appreciation of the nationals for the older missionaries and all that they did is very keen. Every national knows who they were and what they did. They brought a pure gospel which all value, the old time religion which they rooted so thoroughly in Brazil that nationalism does not make much impression on the churches.

V. The Closing Summary.

Rev. J. C. Gattinoni, of Buenos Aires (M. E.).

There is objection to the use of the word "indigenous"; "national" is the better adjective. It would be wholly untrue to say that, in the opinion of the average national Christian, no more missionaries are desired. Many, however, who favor the continued coming of missionaries might urge that their principal purpose in the future should be the proper training of nationals to assume responsibility. Such responsibility should be steadily assumed by nationals. For instance, in the Central Congress of the Methodist Episcopal

Churches, nationals and missionaries should share equally in filling positions of responsibility. This has not taken place, partly because of a fear that nationals would not be able to carry the responsibilities adequately. Where nationals have assumed responsibility, however, they have measured up to it. There are quite often missionaries who are more or less unsuccessful.

The Report which we are considering makes various suggestions. On page 252(c) it suggests that missionaries become members of the national churches. This is a profitable suggestion. Where union English-speaking churches exist, the missionaries, at least those doing educational work, rarely attend the national churches. Of course, the union church is more homelike to them. On the other hand, a missionary is supposed to be out in the field for the doing of good.

On page 261 is a suggestion that more responsible positions be given the nationals. In the Methodist district of Argentina, out of the group which helps the Bishop fill the pulpits, four are nationals and one is a missionary, but this missionary is an Argentine at heart. This seems like real progress. We look forward to the time when a national will become the bishop of the Spanish-speaking churches.

In the matter of salaries, there seems such a difference between nationals and missionaries as to set them apart rather than to draw them together. A pastor with a family of four to support may get 120 pesos a month, where the missionary receives $120.00 gold a month. But all such differences are being slowly and wisely adjusted.

In the interest of proper relationships the suggestion may be repeated that missionaries should carefully study their particular mission fields and their ways. We heard recently of a very embarrassing experience in one of our churches, due entirely to the inexperience and ignorance of a new missionary. This young lady actually insisted upon continuing certain North American customs which to the nationals of her vicinity seemed almost immoral. Of course they were not so, yet it will be very difficult for that missionary to receive the full confidence of her people for years to come.

THE FINDINGS

1. Some of the difficulties which at times have arisen between national and foreign workers have been the consequence of early missionary inexperience on the part of both foreigner and nationals. As regards new missionaries coming to the field today, this situation may be largely avoided by means of instruction given to new missionaries *before* and *after* reaching their fields of work. Toward this end we recommend:

(1) That the appointments for any field be made with sufficient antecedence for the due preparation of the missionaries.

(2) That the missionaries begin, in their own country, courses of general phonetics and the geography, history and psychology of their respective fields.

(3) That the first year on the field be spent in the study of the vernacular, preferably in some language school where there are associated courses. Particular attention must be paid to the history, traditions and geography of the country. Where there is no such school, the new missionary should devote himself especially to a careful study of the language.

(4) That great care be taken to send out to mission fields men and women who shall be able to adapt themselves to the circumstances of the place and the temperament of the people.

2. The "modus operandi" adopted by the Missions and the Presbyterian Church of Brazil gives a solution for all cases in which the organization is national and complete as to its autonomy.

3. For the churches which prefer the regimen of foreign connection, the plan of cooperation that has been adopted by the Methodist Episcopal Boards seems desirable and workable; however, all consideration should be given to the national workers within the limits of this plan.

4. The contributions given by the Missions toward the national work should not be given directly to the individual national worker, but to the national church or to the highest financial authority responsible for the work.

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SPECIAL RELIGIOUS PROBLEMS IN SOUTH AMERICA

I. Introductory

In the preparation of this Report the Commission has kept before it a threefold aim: (1) To analyze and describe the most characteristic features of the South American mind, to investigate its present-day tendencies and to consider them in relation to the general religious problem. (2) To study the main forces of a spiritual order which dispute the headship of Jesus Christ in the life of South America. (3) To offer solutions and suggestions whereby the problems created by these contrary forces may most adequately be dealt with and whereby the transforming power of Christ may be brought into most effective contact with the streams of individual and national life.

The scope of the Report is thus limited to the spiritual, taking that word in its broadest acceptation. An attempt is made to study those spiritual forces which have moulded, are moulding or aspire to mould the soul life of the people. These are studied, on the one hand, as the product of hereditary and cultural influences, and, on the other, as the battleground where rival powers dispute the mastery of the springs of life.

Five main problems or groups of problems are dealt with, namely,

1. The Problem of *Racial Comprehension.*
2. The Problem of *Contemporary Religious Consciousness.*
3. The Problem of the *Roman Catholic Church* as the dominant religious influence in South American life.
4. The Problem of *Minor Religious Forces.*
5. The Problem of *Evangelical Work and Progress.*

In presenting this Report to the Congress, the Commis-

sion is very much aware of its inadequacy in certain directions. It believes, however, that in other directions the Report has broken new ground. Its labors will be amply rewarded, if it has succeeded in presenting in a new perspective the spiritual problems and tasks of Evangelical Christianity in South America, and shall contribute thereby to a more intelligent intensification of missionary activity.

II. The Problem of Racial Comprehension.

This is no merely academic problem, nor should what follows be regarded as a mere prolegomena to a sociological study of South America. The first great step towards exercising a spiritual influence upon a people is to understand its life. It has the right to expect that foreign evangelists will, at least, take the trouble to know that life, if it were only for the sake of courtesy. As a matter of fact, it is of first rate practical importance for the fulfillment of the spiritual task in which missionaries are engaged that they should have an adequate and sympathetic comprehension of the people who are the object of their solicitude.

South Americans are becoming increasingly sensitive about what they regard as the inveterate incomprehension of missionaries. As an example, we take the statement of an eminent South American Christian, signing himself "An Unattached Christian Worker," who has expressed his views on the problems discussed by this Commission. This gentleman says:

> "The directorates of missionary Associations who send evangelizers to Latin America, are composed of people who do not know, nor appear to have any special desire to know, these countries; while the missionaries who are sent here, are persons who never become imbued with the environment, or if they do, are not disposed to fall out with their directorates."

This indictment is unfortunately true to a most unhappy extent, and yet, how obvious are the advantages to the missionary of a true comprehension of the people among whom he labors. It gives him a more intelligent

appreciation of his task; it awakens in his heart a greater sympathy with the people, and opens new doors of access to their affections; it imbues him with a new prophetic sense, and provides him with an antidote against discouragement and disappointment in his work. How often is a missionary, especially a young missionary, almost driven to despair when baffled by what appears to him nothing more than a caprice in the members of the group among whom he works! How much it would contribute to calm his spirit and give him a fresh start, did he realize that the cause of his trouble was no mere individual caprice, but a national or racial trait! It was said of the founder of the missionary enterprise that "He knew what was in man," and that knowledge was one of the things that kept His spirit unruffled.

1. *South American Traits.*

We venture to analyze in the following pages the racial inheritance and cultural influences that have produced South American character. Such a study is obviously one of extreme delicacy, attempted, as it has been, by a Commission composed chiefly of foreigners, who voice their conclusions in the Athens of South America. Let it be clearly understood, however, that this analysis is not undertaken in any spirit of superiority or of censoriousness. It is concerned with the statement of facts, not with the passing of judgments. It is animated by a passionate love for the Iberian peoples, in all the branches of their ethnic dispersion and in all the phases of their spiritual pilgrimage. It is based, moreover, upon the writings of leading Spanish, Portuguese and South American authors, so that little more is done than to voice the opinions of those writers about their kindred.

It is worth while observing, in this connection, that modern Spanish and South American writers are much more introspective than are Anglo-Saxons. There exists a great wealth of literature devoted to self-analysis. This is a phenomenon to which British and Americans are not so accustomed, for, hitherto, neither of the two great branches of the English-speaking family has been particularly interested in analyzing its personal traits. The chief

authorities who have been drawn upon for the character analysis which follows are: the Portuguese historian, Oliveira Martins; the Spanish "littérateur," Miguel de Unamuno, and Carlos Octavio Bunge, the Argentine sociologist.

(a) *Spanish inheritance.*—Bunge, in his work, *Nuestra America* (Our America), which the noted Argentine thinker, Jose Ingenieros, considers one of the greatest books on South American sociology ever published, regards the fundamental trait in Iberian South American character to be what he calls "*la arrogancia espanola*" (Spanish arrogance). All other traits he regards as a modification or effect of this primary quality. The classic arrogance or haughtiness of the Spanish race is shown in a great many ways. It is characterized by an extreme individualism, egoism or selfishness. Sometimes it takes the form of idealistic aspirings; sometimes that of materialistic grovellings. Its two aspects are symbolized by Don Quixote and Sancho, and give rise to many apparent contradictions throughout Spanish history and literature. It might be said that the history of the Spanish soul is a noted case of dual personality on a national scale.

We find this arrogance illustrated first in the *military and colonial history of Spain.* In the romances which treat of the exploits of that legendary warrior El Cid, one of the chief goals of endeavor is always "*el botin*" (the booty). The famous pact of Panama, between the warriors, Francisco Pizarro and Diego de Almagro and the priest Luque, centers in the quest for gold. The conquest of Peru, just as the conquest of Mexico before it, originated in the selfish search for booty. Later, when the administration of her conquered territories devolved upon imperial Spain, the latter initiated a policy which has well been called one of "anarchic justice." There can be no doubt but that Spain made a serious effort to benefit her colonies, but she did so in accordance with that haughtiness inherent in the national character, refusing to take into account the legitimate desires of the governed, upon whom she imposed her own abstract conceptions of justice.

The individualism of Spanish character is nowhere bet-

ter exemplified than, secondly, in the great *mystics of the sixteenth century*. Spanish mysticism found its culminating expression in St. John of the Cross. The mystical ideal of St. John is not to be lost in God, but to possess God, to absorb the deity into oneself. This is reached by a long preparatory process in which the self passes through a dark night on its way to the summit of "Mt. Carmel," becoming emptied of every thought and feeling related to earth, and thereafter, not as a result of meditation nor of any discursive mental process, but by a pure act of contemplation, sees God, loves Him and possesses Him. The end is reached by submissive obedience to the Church. Unamuno, in his penetrating analysis of Spanish mysticism, makes a comparison between St. Theresa and St. Francis of Assisi which throws a flood of light upon the intense individualism of Spanish religious genius. He says:

"St. Francis does not shut himself up in his interior castle, but revels in the smiling and joyous countryside, delighting in God's air and sun. He scarcely concerns himself about converting heretics. His religion is one of the heart, and of human kindness. The stigmas of Francis are the Italian religious symbol, marks of crucifixion in redeeming one's neighbours. The Castillian symbol is the transfixion of the heart of Theresa, the arrow of the Bridegroom whose communion she enjoyed in solitude."[1]

The trait which we are discussing becomes further apparent in *the fanaticism of Spanish religion*. As a result of the wars with the Moors which culminated in the conquest of Granada, and especially as a consequence of the Spanish Inquisition, there was formed in the national spirit a passion for uniformity. The political ideal became identified with the religious. To differ from one of the established dogmas of the faith was regarded as a political crime and punished as an act of treason. In this the early individualistic arrogance of the Iberian race became transformed into national and religious arrogance. The Span-

[1] *El Torno al Cossticismo*, p. 64.

ish nation regarded itself as the Lord's Anointed to impose the Catholic faith upon mankind.

The men who played the greatest part in the Catholicization of South America were members of the militarist orders of Jesuits and Dominicans.

Spanish secular literature provides another illustration of the trait which we are studying. Roman letters entered upon a new era when the Spaniards Seneca, Martial, Quintilian and others of their countrymen began to write in the language of the metropolis. The work of these writers is marked by a declamatory style, high-sounding words and far-fetched ideas—classic qualities of representative Spanish literature. Typical Spanish style is inflated, verbose, involved, often labored.

The native self-assertion due to Iberian ancestry is manifested in a number of ways in South American life. We find it in a certain lack of social cohesion and mutual confidence, in an apparent lack of modesty, in the emphasis on the principle of protest, in the classic code of "honor." It appears in the natural dislike to confess mistakes, in a distaste for the laborious work necessary to achieve ends, in the tendency to anticipate conclusions and to rest satisfied with outward appearances.

The same principle manifests itself in what we might call the *personal-mindedness* of South Americans. Personalities are more potent than principles. The latter are often not the fruit of experience or or reflection, but of imitation, and, in their application, are relative to personalities. Thus many constitutions are perfect in conception though they may be violated in practice. The eminent Argentine publicist, Augustin Alvarez, has an article entitled *Leyes Perfectas y Costumbres Pesimas* (Perfect laws and shocking customs). In practice everything tends to yield before the exigencies and self-assertion of individuals who are bold enough to impose their own will.

(b) *Tendency to fatalism or nonchalance.*—South American descendants of Iberian and Indian forbears reveal in strange synthesis a sombre sense of inevitability and submission to fate and a careless happy-go-luckiness. There is in their character a fusion of the spirit of the Indian cacique and the Spanish hidalgo, of the imagina-

tion that created the Messianic figure of Manco Capac and the mentality that revelled in the "literatura picaresca" of the seventeenth century. This particular trait reveals itself in a number of popular institutions, attitudes and phrases. Take, as an example, the attitude of the masses towards dictators. After a leader has repeatedly overcome opposition and it appears he has come to stay, his figure catches the popular imagination. The people in general bow to the inevitable and make no effort to achieve a constitutional change. There is in many quarters throughout the continent a pessimistic acceptance of things as they are. This we find in such current phrases as "*Aquí esto no se puede hacer*" (Here this cannot be done), or "*Esto no prende aquí*" (This does not take here).

It must be added, however, that in recent years, especially since the end of the war, a remarkable change has taken place. South American thinkers and scientists have discovered a new confidence in their own powers. Europe has lost a great deal of its traditional prestige and South American intellectuals have taken themselves out of their classic sense of inferiority, and have the feeling that in some spheres of life and thought, they are even called upon to give the world a lead. This is particularly the case in the realm of international politics. The new spirit is an echo of Bolivar's famous saying: "If Nature opposes we will fight Nature and will conquer her." There is a new sense of the glorious destiny that awaits America. Narrow nationalism gives place to internationalism; Pan-Americanism to Pan-Iberianism. To the dictum of North American politicians "America for the Americans," South America replies "America for Humanity."

(c) *Cultural humanism.*—Educated South Americans are true modern representatives of Hellenic culture, both in its form and in its content. The Hellenism of South American culture is partly due to racial factors and is partly the product of an education inspired chiefly by French models steeped in the humanism of the Renaissance.

As regards the *racial factor,* it is worth while observing

that throughout Iberian history there appears no true sense of sin. According to both Unamuno and Bunge, Christianity, in its Roman Catholic form, never succeeded in awakening a consciousness of sin as moral evil in the Iberian race. These thinkers maintain that the Iberian spirit was naturally anti-Christian and that no Christian influence has ever modified it. This trait is of importance when one comes to judge the very different outlook of South Americans on fundamental moral problems from that which characterizes Anglo-Saxons in general. The ancient Iberian feared death and punishment, but was not concerned about sin as an active moral principle. The phenomenon of an "awakened conscience" with its haunting sense of sin, has not the prominence in the religious literature of Spain and South America that it has in the religious literature of Protestant countries.

Graeco-Roman influence upon peninsular life is another of the racial factors that has informed South American humanism. To this influence is due the essential Latinity of educated people. Two Latin traits are specially marked; one is a keen juristic mentality, and the other a highly developed æsthetic sense. The former of these accounts for the greater importance which South Americans attach to exhaustive constitutions and codes. Law and right in South America are essentially *a priori;* in the Anglo-Saxon world they are largely empirical. The second trait mentioned reveals itself in the much more refined artistic taste of the average South American compared with the average Anglo-Saxon. This accounts for his unresponsive attitude towards the ordinary Protestant service and the tedium with which he listens to the ordinary missionary appeal. Protestant worship and Protestant missionary sermons offend his æsthetic taste. His dislike of the form makes him prejudiced towards the substance.

French culture has been the chief exotic influence that has moulded South American thought. For the last hundred years, that is, since South American countries won their independence, French institutions, French education and French literature have left a profound impress upon the life and culture of the whole continent. Paris, not

Madrid, is the Mecca of educated South Americans. They look to France for spiritual leadership.

One of the characteristics of humanism here in its moral and social aspects is its lenient attitude towards sexual immorality. The figure of Don Juan Tenorio, the libertine hero of a comedy of the Spanish poet Zorilla, has impressed itself upon the popular imagination both in Spain and South America. There is a widely diffused popular philosophy which justifies the "sowing of wild oats" in youth. Public opinion draws a clear-cut distinction between private and public conduct, and with the former it practically refuses to concern itself.

(d) *New factors.*—None have been more conscious than candid South American thinkers that the classic traits of their race have not been constructive factors in social and religious progress. But no one can write about South American character without stating that new traits of a highly dynamic and idealistic order are making their appearance. These traits have appeared so far only in select spirits and groups, but they are surely destined to make their presence felt among the masses in the next generation. Whoever would influence spiritual life on this continent should understand and appreciate the new forces that are operating. These are: a new human passion, a new sense of destiny, and a new intellectualism.

A new human passion has made its appearance within recent years, particularly among the student class. The traditional absorption of students in pettifogging politics, in scholastic hair-splitting, in the enervating indolence and artificiality of social functions is giving place to new interests. Says a leading Peruvian student in an article specially written for this Report:

"The students of Peruvian universities no longer while away their leisure moments in useless conversation in cafés or in empty gossip with the inmates of sensual saloons . . . they prefer more energetic expressions of life. The firm tumultuous notes of Wagner suit their taste better than the delicate and sentimental notes of Schubert. The students of the present hour have a loftier and less egoistic concept of duty. They realize that they have a noble and immediate

social mission to fulfill. . . . They are not indifferent to the cry of the people who drag out a miserable existence."

In a recent article entitled "Student Renaissance in South America," the writer says:

"The first characteristic of the new student generation in South America is that it is less intellectualistic and more human than its predecessors. Purely academic problems create little enthusiasm. The traditional oracles are dumb. The writers who awaken a response are men of human passion, men in whose writings intellect serves the heart, in whom enthusiasm for humanity and social justice predominates. The Spanish prophet Miguel de Unamuno, Anatole France, Henry Barbusse, Romain Rolland, H. G. Wells, Tolstoy, these are some of the men by whom the new generation swears. Occasionally the prophets of Israel are quoted in student magazines as champions of social justice in their day. More frequently will one find citations from the gospels, particularly those passages in which the Master utters His fiery denunciations against hypocrites and oppressors." [2]

These young men and the great masses of workmen with whom they are in contact and whose spiritual leaders they are, are strong internationalists, are opposed to militarism and refuse to have anything to do with professional politicians.

If the new movement continues and gathers strength we may witness in the future, under the impulse of a new ideal, the modification of the traditional arrogance and individualism of the race.

Reference was made at the close of section (b) on page 305 to the recent appearance of *an impressive sense of destiny*. The debacle in European affairs and the discordant solutions offered to remedy the existing chaos, have produced a new sense of responsibility in the young republics of South America. The sickness and agonizing cries of parents upon whom they depended so entirely for intellectual sustenance and guidance, have turned the

[2] *The Student World*, April, 1924.

thoughts of the children into new channels and opened their eyes to behold new horizons. Europe is sinking! America is the hope of the world! If so, she must put her house in order to be worthy of her providential mission. Thus a new sense of destiny and a concomitant sense of responsibility are being created.

Closely connected with the foregoing is the appearance of a *new intellectualism* which revolts against the traditional Hellenism of intellectual life on this continent. The champions of this new mental attitude proclaim that intellectuals should not be simple spectators of life's drama, but actors in it. They should live their lives not among the monuments which commemorate the past, but amid the thoughts and events which will determine the future. They should be prophets of glories to come and not priests of glories spent. "The philosophers," as Plato puts it, "must become kings"; they must apply their theorizing to the solution of living problems.

One of the leaders of the new crusade is José Ingenieros, whose monthly newspaper *Renovacion* may be regarded as the chief articulate expression of this new attitude towards life. Another leader, and perhaps the most dynamic of all, is José Vasconcelos, later Minister of Public Instruction in Mexico. Although a Mexican, Vasconcelos exercises enormous influence on the new generation in South America. The students of Colombia and Peru have proclaimed him "Master of Youth." The discourses of Vasconcelos are the Magna Charta of a new idealism for men of thought and letters. Inspired by the principles of Jesus and using language of a strong Biblical flavor, this Latin-American prophet opens new vistas of worthy endeavor before the educated youth of the continent.

III. The Problem of Contemporary Religious Consciousness.

Having dealt with the general psychology of South American character, we now turn to the specifically religious consciousness of the people. This we shall also endeavor to analyze into its constituent elements. In dealing with the subject, we shall consider only those manifesta-

tions of the religious consciousness which are found outside the pale of the Evangelical churches. The problem connected with Evangelical religion in South America will be dealt with in the last chapter.

As a prelude to the discussion, we quote the words of Dr. Amaranto Abeledo, of Buenos Aires, regarding religion as a source of influence and interest in South American life. He says:

"Religion as such does not influence, and I doubt that it ever has seriously influenced, the lives of the peoples. So-called believers never could see in it other than rites and ceremonies; unbelievers, nothing more than superstition. Consequently, religion has never furnished to the first named any efficient control of conduct, nor to the second any matter worthy of serious attention. Hence it is that the expressions of religious fidelity, which now and again appear on the pages of our histories, either have no real significance or are children of a false historical interpretation, or respond to the desire to favour the continuance of certain practices, which, in spite of everything to be said against them, are deemed useful for the weaker vessels of society, i. e. for women and children. Thus Quiroga could inscribe 'Religion' on his war banners but not therefore be any the less one of the most sinister figures in the anarchic period of our history. And Belgrano, illustrious and virtuous patriot, who is always classed amongst sincere Catholics, whilst making mock of the infantile religious superstitions of the masses in the Highlands of Peru, did nevertheless omit no effort to placate them, delivering the flag he himself had created to the custody of the Virgin."

An analysis of the available data on the subject of the religious consciousness reveals three fundamental attitudes of the South American mind towards religion.

1. *Roman Catholic Traditionalism.*

What concerns us here is not a discussion of the Roman Catholic Church in South America as a religious organization, but rather the attitude towards the Church of those people who call themselves Roman Catholics.

Roman Catholics in South America are divided into two main groups, which we shall study in turn.

There are, first of all, those people who are *interested in the institutional forms of Roman Catholicism, while indifferent towards its spiritual content.* It is generally admitted that a large number of South American Catholics belong to this class. They are interested in the Roman Catholic Church for social, sentimental or political reasons. The Church has united them in marriage, has baptized their children and admitted them to First Communion, and performs the last rites upon their dead. By belonging to the Church they conserve their social position and relationships, which means a great deal where family life is concerned. Among the lower classes, one of the chief ties which binds people to the Church is the social aspect of the innumerable festivities celebrated under its auspices. Others are interested in the Church, because it has been identified with the history of their race. Their ancestors for long centuries back were Catholics; their country is Catholic; they were born Catholics; and to regard themselves as anything but Catholic would create an unwarrantable rift in the continuity of their lives. Many continue to be interested in the rites of Catholicism because of an indefinable fear of making any break wtih the Church. Others again are Catholics, because by being so, in countries where the Catholic Church enjoys prestige and political influence, it is easier to obtain political preferment. It has been said that students during the greater part of their university career have no interest in religion, but when the time comes for them to embark upon life, they suddenly develop a new interest in the Church.

On the other hand, only a minority of these people have any real interest in the spiritual content of Catholicism. President Alvear, of the Argentine Republic, is quoted as having made the statement: "I have become acquainted with Catholics in France, but I have never met a single Catholic in Argentine." A Peruvian priest admitted, some years ago, to an Evangelical missionary that the proverbial devoutness of Peruvian women was often no more than the power of custom. It is also a fact which

has been observed by correspondents of this Commission in different countries that the Indian population, while strongly Catholic as regards the Church as an institution, are still essentially pagan in their deeper religious life and have even conserved a number of pagan rites which have been camouflaged in the course of the centuries. Dr. José Galvez, the eminent Peruvian writer, referring to the point under discussion in a study especially prepared for this Commission, says:

"There is, in the true sense of the word, no religious foundation in our people. As regards the Indian, a very interesting phenomenon occurs. The Spanish conqueror was preoccupied in educating him in what he believed, and the missionary and friar laboured much to achieve this object, but the Indian, who is naturally distrustful, feigned interest, as I think, on most occasions, and superimposed for the sake of appearance, the new rites upon the old, giving rise to a strange religious syncretism of which there are evidences in a series of Catholic practices which have clearly an idolatrous meaning. There is scarcely a place of pilgrimage in Peru which is not related to a very ancient and indigenous religious custom. Where before the Conquest they adored stones there are now sanctuaries. Up to what point the Indian continues believing in many of his ancient beliefs is a matter to be investigated. In the ancient chronicles there are data which arouse the suspicion that the Indians often fooled their teachers, making them imagine that they believed in the Catholic rites when in reality they did no more than superimpose them on the dim foundation of their genuine idolatrous ceremonies. When for reasons of organization and the mechanism of ritual, the missionary was replaced by the parish priest, the problem increased. The Indian possesses a selfish concept of religion, and as regards rites, prefers those which have a likeness to his ancient sun-worship. If today, as in the days of the colonial period, an attempt were made to discover whether the idolatrous practices survive, many of these would be found. The numerous mass of superstitions which have lasted to the present day, are evidence of the fact."

An interesting case of dissidents within the Roman

Catholic Church comes from Brazil. The Brazilian Commission reports on this subject:

"A great number—the vast majority—of Roman Catholics do not submit to the Church except in the cases of birth, marriage and death and for social celebrations and recreations. It is very frequently heard: 'I am a very religious man. I have my own religion. I do not believe in going to the confessional and attending Church services.'"

On the other hand, many people are Catholic to the point of *the uncritical acceptance of Roman Catholic dogma*. These are, in their great majority, women. They are not always conversant with the full doctrine of the Church, but they are blindly Catholic. Sufficient for them to know that the Church affirms or denies something in order to accept or reject it.

2. *Religious Skepticism.*

A large section of the people are skeptics in matters of religion. Their skepticism takes different forms.

(a) *Hostility towards religion.*—There is real hostility towards religion and towards Christianity in particular. A remarkable case of anti-religious sentiment is recorded of the editor of one of the leading newspapers in South America. On one occasion, when this newspaper transcribed a portion of the Constitution of the United States of America, it did so leaving out the name of God. When brought to task very severely for this omission by other members of the local press, the answer was given that the divine name was omitted because the concept connected therewith was too utterly antiquated to be incorporated in any serious contemporary document! The Republic of Uruguay has given secular names to all public festivals, suppressing all names with a religious association. As an example, it has changed the name "Holy Week" into "Touring Week," affording thereby a further illustration of the same anti-religious spirit.

In most cases hostility to religion takes the form of opposition to the Roman Catholic Church, especially to the Roman Catholic hierarchy. Anti-clericalism is one of

the dominant notes in the life of each South American country. Even many who are sincere Catholics are violently anti-clerical. There is, in addition, considerable opposition to Protestantism. The whole Evangelical missionary movement is viewed by many people as essentially political in its aims. They regard it as a political weapon of the United States, a preparing of the way for so-called "Yankee imperialism."

It must be admitted, however, that positive hostility to religion is not so common in South America, at the present time, as it was a generation ago, when the philosophy of positivism swayed the minds of thinkers and politicians. For example, there are no great writers at the present time who follow in the steps of the Peruvian, Gonzalez Prada, and the Ecuadorian, Montalvo. So far as religious skepticism is concerned the sneer of Voltaire and the air of intellectual superiority with which Comte and his followers relegated religions to the past has given place in many minds to a deep-seated indifference.

(b) *Indifference towards religion.*—This is probably the predominant mood of the majority of educated people and of a large section of the common people. The religious problem as such has no interest for them. For them there is no problem. They have not thought the matter through nor come to such reasoned conclusions as would lead them to adopt a definitely anti-religious position. They rather adopt a passive attitude, excluding religion from the purview of their thoughts. In very many cases this indifference is no more than a natural reaction of mental maturity against the rigidity and formalism of the religious education received in the home and in the school. Dr. José Galvez admirably describes the attitude of such people in the following passage:

"You ask me how far the religious problem exists in South America for intellectuals, for youth and for the public in general. I will answer you what I know about my own country. He who is here called "an intellectual" has no great preoccupation about the religious problem. For some, religion is a custom which for the sake of convenience they prefer not to investigate or discuss. For others—

atheists whom we find in considerable numbers—the problem does not exist except as a subject of occasional conversation. The way in which philosophic studies have been carried on in Peru—a way excessively intellectual—has been responsible in no small degree for this phenomenon. Education in the homes of the people is religious, marked by a religiousness of an extremely ritual nature. All receive it. Some free themselves from its influence. Others conserve it, and some few—very few—discuss it. Among the last named there are a few who arrive by an intellectual process at atheism, and having once taken up the negative position of "I do not believe," they take no further interest in the subject. On the other hand, I know intellectuals who say, "I believe," who, just as in the former case, take no further interest in the subject. I believe that this situation is due to the exaggerated ritualism which has always existed in the home and in the school. A kind of tiredness befalls some, others become mechanized. The religious problem in its grand and beautiful sense of loving curiosity to understand the creation, life and conduct, scarcely exists for our intellectuals. We have not produced a single mystic writer. As regards the general public, it is necessary to divide it into sections. Among the well-to-do classes, religions exists as a custom. I do not doubt that there are very many sincere and even some mystic spirits, but the religious problem as such, does not exist. Families follow ancestral habit, fulfill their ritual obligations, go to mass, confess, communicate, hear sermons, the most of them meteoric and pompous, and believe without asking themselves often what they believe, and what is much more serious, why they believe."

Reports from other South American countries confirm the above analysis of the prevailing religious indifference. The following statement of an Uruguayan student is interesting in this connection, presenting, as it does, the outlook of a section of present-day South American youth upon religion:

"Their conception of religion (that of young Uruguayans) is that it represents solely ritualism, formalism and

preoccupations about the other life. The evil is due to the Roman Church which in these countries of America has been sole master of the religious field. It has left in the spirit of youth a false concept of what religion is. The word "religion" alarms our young men. The name of Christ does not inspire profound admiration, and Christianity is regarded as simply moral doctrine, or a superior but unrealizable conception of life,—only a stupendous theory. They do not understand that there can be Christians who are not sad and groaning individuals. They do not admit that Christianity is a renovating and powerful force, a source of stimulus for action on behalf of humanity."

To the same purpose writes Dr. Ernesto Nelson regarding the prevailing religious indifference in the Argentine:

"Speaking broadly, men are non-religious, and I must declare that the great majority of men who have distinguished themselves in public service are men without Church connection. I will go so far as to state here that a sort of suspicion lingers about a Churchman, for people know that loyalty to the Catholic Church does not always mean loyalty to what is right and just. However, no matter how out of sympathy a man may feel against the Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. That is not a general fact, however. In the minds of educated men, there is often no place left where sound religious ideas may develop. With them even morality has lost its religious foundations. In such cases morality derives its strength from the sense of honor or from patriotic motives. You will find hundreds of men ready to accept their neighbor's burden whose acts are prompted not by religious motives but by an unmixed sense of duty and a pure desire to do good. . . . Men of moral stamina generally drift away from religious activities as soon as they discover that the Catholic Church is chiefly a power-seeking institution and that ignorance and superstition are her most fruitful allies."

3. *Nascent Religious Interest.*

In spite, however, of the widespread religious indifference, there has made its appearance in South America in recent years, and in some countries more than in others, a decided interest in religion and in the things of the spirit. This nascent religious interest is due to a series of causes. One has been the philosophic influence of such thinkers as Bergson and Boutroux, Emerson and James, who have routed the systems of Comte and Herbert Spencer, the men by whom the last generation swore. It is a remarkable fact that the Peruvian thinker who first introduced the philosophy of Spencer to the intellectual life of his country, lives to introduce Bergson—an instance of how thoroughly South American thinkers have been swayed by prevailing tendencies in European thought. The idealism of the thinkers mentioned has made a place for religion and for spiritual values in life.

A second cause has undoubtedly been the recent popularity, especially among the younger generation, of the work of men like Tolstoy, Unamuno and Romain Rolland. It has dawned upon the youth of the continent that intellectual and religious interests are not incompatible, nor mutually exclusive, but that there are great progressive thinkers, for whom religion constitutes the chief source of their mental energy and the chief object of their spiritual preoccupation.

One might specify as a third cause the deep-seated feeling that one of the lacks in South American life hitherto has been the absence of a spiritual ideal. For the supply of this lack men look wistfully towards religion.

(a) *Intellectual interest.*—Let us consider some of the forms in which this most hopeful phenomenon expresses itself. We find it first as an intellectual interest. For the reasons above stated, religion has become accepted as one of the fundamental phenomena of human experience, and as one of the problems most worthy of study. The success attending the "conferencias" on religious subjects recently given in different cities of the continent by Young Men's Christian Association lecturers is striking proof of this statement. It has been demonstrated during the last few years that any public speaker, who has a religious

message and knows how to present it in a tactful and attractive manner, will command an audience and a hearing in any large centers. An instance of this was the deep impression produced in Lima, in June, 1924, by a course of twenty lectures on the subject, "The Evolution of Religion in the Ancient World," delivered by Sr. Julio Navarro Monzó. One who attended these lectures wrote of them afterwards as follows:

"The success of the series of twenty lectures was far greater than the most sanguine of us had ever expected. The Association hall was packed every evening with a most appreciative audience, representative of all classes of the community. There were foreign diplomats, University professors, Evangelical pastors and members of their flocks, students, workmen and the general public, old and young. Every evening there was a good sprinkling of the fair sex. One of the most extraordinary things about the attendance was that a very large nucleus attended the course of twenty with absolute regularity. One of the factors which undoubtedly contributed to arouse public interest and keep up so large an attendance was the unprecedented publicity which the lecturers received in the press. On the last evening of the course, when the subject was Christ and the present value of Christianity, people began to take seats an hour before the 'conferencia' began. At half-past six, the hour of commencing, the hall was packed, and even the central passage crowded right up to the table. We were literally like herrings in a barrel. Imagine two hundred and sixty people in that hall and dozens who had to go away because they could not get near the door! It was an evidence of the fact that at the present time there is nothing that will draw such an audience as a discourse on Jesus Christ when the Master's figure and significance are presented by a speaker who knows how to do it worthily."

A similar testimony is given by Sr. Oscar Griot, who writes:

"Some years ago I gave a series of lectures in the city

of Asunción, Paraguay, upon the personality of Christ, studying it on the lines followed by Naville. The students and professors of the University attended those lectures in mass and have retained very deep-rooted memories of them. . . . Those same persons, however, have never attended any religious service advertised as such."

Some other lectures in which the religious note was predominant have found their way into some of the leading literary reviews of the continent.

Another convincing proof that religion is now being regarded by many educated people as a problem worthy of their attention, we find in the proposed program for the second National Congress of Peruvian Students to be held in Lima, in December, 1924. The following paragraph, which we take from the program in question, contains the ideas of the chief promoter of the Congress:

"The Students' Congress cannot handle the religious problem in the form in which the generations of last century would have done. The youth of to-day must face this problem free from every kind of prejudice, both from the prejudices that come from fanaticism and dogmatism and which are a consequence of professing a religious creed, as well as from those which are derived from an incomprehensive, anachronic and sectarian Jacobinism. The relations between Church and State, the relations between the Church and the community, should be contemplated as purely social questions, with serene criterion free from all passions.

"The religious problem possesses a very interesting aspect for the youth of the present generation. The life of man cannot be reduced to the satisfaction of material necessities. His spirit has profound longings; it asks itself serious questions which can only be satisfied and answered in the domain of art and religion. These deep needs of the spirit cannot be forgotten by youth when it confronts the religious problem. They cannot be extinguished; they must, therefore, be satisfied; they are essential to human life; they, therefore, merit our respect. These concepts

have not been taken into account in the past. The external and social aspect of religion has been confounded with its inner and moral aspect. This explains the fierce fanatical struggles which have been provoked whenever the religious problem was tackled. The free and idealistic youth of to-day should delimit well those frontiers and not confound religion itself with its exploiters."

(b) *Spiritual interest.*—Evidence is not lacking of a widespread spiritual unrest throughout the continent. The existing interest in religion is much more than intellectual curiosity; there is a deep-seated hunger of the soul which expressed itself in ceaseless yearnings. We quote José Galvez once more, this time as a witness to the reality of a spiritual search. In the following paragraph the Peruvian poet relates his spiritual pilgrimage from the naïve faith of childhood, through atheistic gloom, to a new dawn:

"I have passed through various stages in the matter of religion. I was brought up in an environment in which Catholic practices were strictly observed and as a child I believed with fervor and—why should I not say so?—even with fear, in all that I was taught at home and in the Jesuit College. Afterwards, when a little older, I began to doubt. I cannot tell why, for I can recall no particular event which motived such doubts. I doubted to the point of suffering, and reading did the rest. It was disordered reading of every kind of book. I believe that Gonzalez Prada, whom I greatly admired, contributed by means of his irreligious writing to make me a kind of radical. I was an atheist. Do not smile. I was even a half "frailefobo" (priest-hater), but afterwards my soul slowly reacted. I began, as a very young man, to look much at the sky and to look at it without any great astronomic preoccupation. I looked at it with religious, almost mystic, preoccupation. Perhaps I was influenced by the sadness and poverty of my infancy, and the difficulties of my youth, which gave me occasion to be more pensive than my best friends and comrades have ever been able to suppose. This stage has been

very long. I believe it lasts still. I feel the need of believing and I believe in a Supreme Power, in a force which is within and without me, but as yet there has not been formed definitely within me the religion which I need. I believe in its necessity for every one without exception, and I believe that my spirit is at bottom truly Christian. Never did man reach his highest and profoundest greatness so much as when Christianity appeared. To my way of thinking, Christianity is what has made humanity what it is in part, and what it should be entirely. I am in my own way a Christian, and I think I live within the essential criteria of the ideology, the sentiment and the norms of Christianity, but I have not been able to return to its rites."

Another most interesting case is that of a young Peruvian professor of philosophy. This man is the author of a number of philosophic works. Some years ago he developed an intellectual interest in the religious problem, becoming interested especially in its æsthetic and metaphysical aspects. Now, however, upon his own confession, he is in search of what he describes as a "spiritual companion." For him, the essence of religion has come to signify companionship, and for a divine companion he longs. In his classes in the University, he lays special emphasis upon the fact that mere idealism is insufficient as a basis for morality. Religion is absolutely necessary for life that is worth the name. His spiritual search leads him to devour every book on religion that comes into his hands. Recently he requested an Evangelical friend to procure for him Harnack's great work on the "History of Dogma," and Sir William Ramsay's "Paul, the Traveler and Roman Citizen." For Paul he has boundless admiration and seeks means to understand better his thought and life, being doubtless drawn to the great apostle of the Gentiles by his combination of a sense of personal companionship with Christ, and his metaphysical interpretation of Him in the scheme of things.

Two cases are worth mentioning of seekers belonging to the intellectual class who have reached a positive faith in Christ. One of these is Señor Julio Navarro Monzó, the ex-journalist and art critic, who is now devoting his

life to religious work under the auspices of the Young Men's Christian Association. The life of Navarro Monzó has all the elements of a spiritual romance. Son of a Portuguese diplomat, he settled in Buenos Aires a number of years ago. In his adopted country he occupied for some time the position of secretary to the Minister of State, and in 1918, when the memorable students' strike broke out in the University of Cordobá, Navarro Monzó was sent to reorganize the University. During this time he was art critic of "*La Nación*," of Buenos Aires. In this position he made a name for himself by the penetratting and lofty moral tone of his criticisms. During all this time his soul hungered for rest and purity. He became a member of the Greek Orthodox Church in Buenos Aires, but did not find what he longed for. This contact, however, served to put him in touch with the Gospels, and there he found Christ. Shortly afterwards he came into touch with the Young Men's Christian Association, of which he became a member, and of which he is now one of the Secretaries of the Religious Work Department. His latest book, published in 1924, which he calls "*Horas y Siglos*" (Hours and Ages), consists of a collection of prayers from great religious leaders of the Roman, Greek and Protestant branches of Christianity.

The other case is that of José Carlos Rodriguez, the director of a leading newspaper of Rio de Janeiro, who became interested in Christ and the Scriptures. In 1921 he published a learned introduction to the Old Testament in two large volumes. His chief object in this work, as he stated it in the preface, was to show how Old Testament history and literature reveal God's activity in the preparation for the coming of Jesus Christ, the Son of Man and the Son of God. This is the first book of its kind that has ever been published in Spanish or Portuguese, and may be taken as the first fruits of what may be expected when Jesus Christ takes possession of the heart and mind of intellectual men in South America, as He has done in other parts of the world.

The increasing number who become adepts of spiritualism and theosophy might be mentioned as a further aspect of the same spiritual unrest. This phenomenon,

however, will be dealt with more particularly later on. It will be sufficient to draw attention at the present stage to the fact that interest in these movements is due to a striving after the unknown, the mysterious and the spiritual.

From what has been stated, it becomes evident that the contemporary religious consciousness in South America is very complex; but that there can be observed, in the upper reaches of thought, a distinct tendency towards what is idealistic and spiritual. This tendency is more marked in some countries than in others. Students of religious life on the continent who are conversant with the situation in different countries have remarked that it is probably in Peru where the rising tide of spiritual interest has reached its highest in representative men. Whether this be so or not, it is a fact that there are thoughtful men in every South American country who are no longer satisfied with positivistic science and even idealistic philosophy. They reach out beyond the limits of verifiable facts and airy concepts. They scan the universe for a Companion. Their eyes, as Galvez puts it, "look much at the sky." In a number of cases this search has ended in the embracing of Christ and Christianity, but with the attainment of the goal of their aspiring, a practical difficulty presents itself for many. They refuse to have anything to do with what they call "sectarianism." So far as the organized denominations are concerned, these men remain churchless. This problem will be dealt with at length later on. Let it suffice for the present that what chiefly interests and rivets the thought and affection of these seekers is Christ Himself. They "would see Jesus."

The fact that those for whom Christ has become the center of life and thought manifest a preponderating interest in the application of Christian principles to the solution of social problems, has led some to venture the opinion that the ecclesiastical, the supernatural and the metaphysical aspects associated with historical Christianity will never interest South American life and thought. This opinion, we believe, to be unwarrantable. Apart from what may be expected *a priori* as a result of true conversion to Christ, we find, as a matter of fact, concrete

evidence in the lives of such men as those whom we have instanced, to lead us to believe that a Christianity which has a place of worship as well as a social program; for a Divine Lord as well as an historic Teacher; for Divine interventions in human history and experience as well as the record of religious musings, will be the form of Christianity that will make the deepest impression upon the South American mind and heart.

IV. The Problem of the Roman Catholic Church.

The opinion of Evangelical Christendom continues to be divided regarding the necessity and legitimacy of Evangelical missionary effort on the South American Continent. This division of opinion has its origin in the divergent views which are held upon two fundamental issues. These are: (1) The extent to which the Roman Catholic Church embodies New Testament Christianity; (2) The adequacy of its activities in evangelizing and Christianizing the Continent. It is no part of the task of this Commission to consider the controversial questions connected with the former of these issues. We shall deal only with the second, and in so doing, take our stand strictly upon matters that are practical, aiming merely to provide material whereby a reasoned and dispassionate opinion can be formed with regard to the legitimacy of Evangelical missionary effort on the continent, and conclusions reached as to the attitude which such activity should assume towards the dominant religious system.

1. *The Distinguishing Features of Spanish and South American Catholicism and Its Missionary Record.*

Roman Catholicism was introduced into South America in the sixteenth century by the "Conquistadores," and has continued since to be the dominant religion of the continent, as it was, and is, of the motherlands of Spain and Portugal. In Venezuela, Colombia, Peru, Bolivia and Chile, it is the official religion. In Brazil, Ecuador, Uruguay and Paraguay, church and state are separate. In the Argentine Republic the relation between the two is anomalous. There is no official religion, but the state recog-

nizes the primacy of the Roman Catholic Church in the country.

We referred, on page 303, to mysticism and religious fanaticism as peculiar expressions of the Spanish spirit. Let us here consider some of the distinguishing features of Spanish and South American Catholicism. This we can best do by studying the significance in the religious life of the people of such concepts as the Cross, the Christ, the Virgin and Worship.

The Cross, as a Christian symbol, bespeaks reconciliation and peace; but in the religious life of Spain and South America it has not had this significance. It has rather been made an emblem of politics and imposition. Through its association with the Spanish war of reconquest in the fifteenth century, and subsequently with the horrors of the Inquisition, this supreme symbol of good will became debased into an emblem of war and political unity. In 1492 the soldiers of the Cross dislodged the defenders of the Moslem crescent from the fortress of Granada, and henceforth the Cross became converted into the symbol of national unity and of war to the death against heresy in Church and State; in a word, against everything which might be regarded as a dissociating principle in the life of the Spanish nation. This symbol of unity later became the fiery cross of aggression in South America. Quechuas and Guaranis were forced to bow before it and accept the faith which it represented, or suffer extermination. Since the days when a crucifix was held before the eyes of the Inca Atahualpa, and a mechanized image of the Crucified was associated with the death sentences in the hall of the Inquisition in Lima, the Cross has never been able entirely to dissociate itself in South American religious life from the suggestion of being a gauntlet thrown down to heresy, a sinister challenge to believe under pain of material loss in this life and damnation in the life to come.

Jesus Christ, in the religious art of South American Catholicism, is represented either as a babe in His mother's arms or as a tragic figure upon a cross. That is to say, He is enshrined in popular thought and imagination as an object for the exercise of maternal affection or

compassion. The typically Spanish Christ,—the Christ of the famous picture of Velasquez, for example,—is the symbol of pure tragedy. According to Unamuno, the Spanish race has seen in this tragic figure the symbol of its own tragic history. The reality of the risen Christ and the note of triumph associated with His resurrection has had practically no meaning. The truth is that the historic Jesus has always appeared to the Spanish Catholic mind as an essentially shadowy and bloodless figure, immeasurably removed from ordinary life, a figure so charged with divinity as to be bereft of humanity. The divine has been exalted at the expense of the human. By regarding Him simply as an actor in the drama, or as a divine automaton lacking self-determination, a gulf has been established between the Son of God and the struggling and sinning sons of men.

Another fact worth observing is that in some locations Christ has become a local deity. In a country like Peru, Cuzco has its *Señor de los Tamblores* (Lord of the Earthquakes), Ica its *Señor de Lurin* (Lord of Lurin), Lima its *Señor de los Milagros* (Lord of Wonders), and Callao its *Señor del Mar* (Lord of the Ocean). In each case this local Christ is associated with a particular image.

The Virgin, as a religious personality in South American Catholicism, occupies a place altogether unique. She has come to possess a religious value more important than that of the Father or the Son. In this connection, the famous version of Matthew 11:28, inscribed above the door of the Jesuit Church in Cuzco, may be quoted: "Come unto Mary all ye that labor and are heavy laden and she will give you rest." Mary is, in the popular faith, the supreme intercessor and court of appeal, being invested with the mother love of God, with that love which in Evangelical Christianity is associated with the human life and high-priestly office of Jesus Christ.

To say that Roman Catholic worship as contrasted with the worship of Protestant churches is more highly ritualistic is a truism; but in South America worship is more elaborately ritualistic than in other Roman Catholic countries. It is ritualism which borders on a gross and tawdry materialization of religious symbols. The eminent South

American writer, García Calderón, says in one of his articles entitled "Catholic Restoration":[3]

"American Catholicism (meaning South American Catholicism) has become converted into a social formula and elegant rite. Parasitic practices drown traditional belief. Minute precepts are substituted for mystic fervour, moral elevation and the preoccupation of destiny and of death. Many of our Catholics lack profound religious life and live, according to the expression of an Italian critic, in the fetichistic adoration of their saints, of whom they ask the favor of a good harvest, or of a prize in the lottery."

It must be admitted, however, that in recent years efforts have been made to give the sermon a more prominent place in worship, and portions of the Scriptures are regularly read in the religious services on Sundays. At the same time, it has been stated over and over again, by men who are sentimentally favorable to the Roman Catholic Church, that the priesthood exercises no prophetic mission from the pulpit, that no guidance is given to the people on the great moral and spiritual issues that agitate the modern mind. "The hungry sheep look up and are not fed."

Turning now to the history of the Roman Catholic missionary effort in South America, we find undoubtedly many noble names and the record of many noble episodes. Much noble work is even being done at the present time in the great forests of the interior. But when full allowance has been made for such names, for such episodes and for such activities, we make bold to say that the history of Catholicism in South America is not associated with the transformation of human character nor with the modification of human customs and institutions in the direction of true moral progress. Dr. José Galvez provides us with a statement on this subject which is worth reproducing.

"With regard to the Catholic Church, I think that in

[3] In his book *Ideologias.*

America, in general, viewing things in an unbiassed way, it did much good at the beginning, and might have continued doing so had it become more humanized. It seems to me too ritualistic, too formalistic, too sumptuous to respond effectively to the spirit of the gospel, from which it has been drifting farther and farther. In South America Catholicism was organized too much as a power. During the Colonial period nothing was more frequent than conflicts and differences between the Archbishops and the Viceroys. . . . It was common for priests to use their sermons to attack the Viceroys. . . . The Catholic Church after a little time neglected her missionary aspect in the true sense of that word, and when once organized, slumbered into the simple pursuit of a life of ceremony. That was the reason, as I see it, of her failure to spiritualize the Indian. From this point of view, a Church which has not been able to bring about that religion should determine conduct, has not achieved the essential end of her existence. The Catholic Church succeeded in South America in completely dominating the upper classes (an achievement which did not involve conquest); but it has not educated the Indian nor evangelized the social masses in the sense of infusing into their hearts the love which evangelization involves. It is a fact of history that the institutions of charity, without exception, in these countries, owe to the Church everything, or almost everything that has been achieved in the matter of social service; but the Church did not create people with a love for their neighbor in the great sense in which the Christian religion in general should create them. Perhaps this is the reason why America has not produced, at least in a form which is really apparent, the Christian type in the pure sense. There was in the Colonial epoch a very interesting Creole in the person of the blessed Fray Martin de Porras, in whom is found a sentiment of charity and love extending to all beings, even to animals, and in whom there shines a kindly Franciscan attitude towards life; but he is unique. The missionary, such as history presents him to us, had great merits, but at bottom he was nearer the spirit of the "conquistador" than any other. He was an heroic being who dedicated his life to exploring the country and reclaiming savages. National geography owes to these men

invaluable services. They were valorous and admirable in many senses. They contributed in no small degree to the civilization of remote regions of the country; but their action in matters purely religious did not achieve what they undoubtedly intended it should."

2. *Present Status of the Roman Catholic Church in South America.*

Having considered some of the characteristic religious concepts of South American Catholicism and examined its missionary record, the actual position of the Church in South America may be considered.

(a) *Its intellectual status.*—This depends upon the men who represent it, the literature it produces and the educational centers which function under its auspices.

The intellectuality of the Catholic priesthood is, in general, very low. The most intellectual priests are practically all foreigners, Spaniards and Frenchmen. In a country like Uruguay, where the Church has to fight for its existence, the standard of education among the national clergy is much higher than in countries like Peru or Colombia. The Church has undoubtedly many liberally-minded priests and prelates, who are well versed in modern thought, but towards its content they are undisguisedly hostile. They think in terms of the Syllabus which is still in operation: "The Roman Pontiff should not enter into agreement, neither be reconciled to progress, liberalism and modern civilization." (80th proposition). Little trace of modernism has come to our notice, either in individuals or as a movement. The following statement from Brazil represents the general position on this point:

"Intellectual Modernism has few followers in Brazil, though among these few there may be some of marked culture.

"The reason is that the native clergy, in the great majority, including almost the whole of the foreign clergy, are not educated, not even in the matter of Catholic theology. The educated men of the clergy, some noted and eminent, either studied in Europe or in schools not affected

with Modernism, or were pupils of these in two or three seminaries in Brazil furnished with a selected body of teachers.'"

Men like Zorrilla de San Martin and Manuel Galvez are sincere Catholics, and in their writings occur sentimental references of affection towards the Church; but neither the one nor the other can be regarded as an apostle of Roman Catholic ideas, and much less as an apologist for South American Catholicism. When Francisco García Calderón writes on the subject, it is in terms of criticism and of the need of reform. We find no trace of a national Catholic literature of a solid, apologetic order, such as abounds in France, Great Britain and the United States. The output of the Roman Catholic press in South America is chiefly limited to daily newspapers, weekly devotional sheets containing attacks on Protestantism and handbooks of liturgy. No monumental works are being produced to expound, defend or apply the principles of Christianity or of Roman Catholicism.

The intellectual status of Catholicism is entirely dependent upon its schools and colleges. During the last thirty years Roman Catholic education has received a great impetus. In every republic the Church now possesses great institutions, where in many cases the cream of South American youth are being educated. From reports received from representative countries we excerpt the following. From Brazil we learn that

"Cardinal Arcoverde, leader of the Catholics in Brazil, for thirty years has been promoting the multiplication of gymnasiums and parochial schools, as well as seeking for the highest efficiency of catechetical instruction in Brazil.

"During a few years previous to 1910 there were distributed 360,000 copies of the official catechism throughout the southern ecclesiastical provinces of Brazil. The edition for the North, got out by the Primate of Bahia, was different, and we have not the statistical results from this. Instruction, then, has been conducted on a large scale and this explains how the clergy has won sympathy among the intellectual classes during the last thirty years.

"So much as regards instruction. Now, as regards education, we will only say that the Roman Church always emphasizes, so far as the circumstances permit, the principle of passive obedience and unconditional submission."

Of Venezuela the following is stated:

"The attitude of the Roman Catholic Church toward education is approval only of her own schools and of those where she dominates. During the past decade she has added some half dozen schools, all of which have sprung up to offset the local Protestant activities. Apparently her principal aim in educating, is that of keeping her sons and daughters out of the non-Catholic schools. Rome is not interested in true education. The priests do not inquire into things. Their rule is to obey, not inquire; take things for granted, not investigate. Most of the students turned out of Catholic schools in Venezuela seem to have developed primarily the spirit of intolerance to persons and creeds not Roman Catholic."

In Peru, most of the leading religious orders have schools. The best youth in the country have been educated for the last thirty years in schools carried on by Jesuits and by fathers of the Spanish order of La Recoleta. Practically the entire generation of present day intellectuals and politicians in Peru has been educated in these schools. An ex-cabinet minister made the statement a few years ago, that the fact that there is today less virile liberalism in Peru than there was fifty years ago is due to the education of the present generation under clerical auspices. The main reason, however, why the majority of the best families send their children to priests' schools is not because of the superior education these schools offer, but rather because of the social prestige they command. In Uruguay, since the separation of church and state, in 1916, the Church has greatly accentuated her educational activity. Catholic universities have been founded in a number of countries. The chief object of these institutions of higher learning is to prevent the youth educated in Church schools from lapsing from

the faith, as almost invariably takes place when they enter state universities.

(b) *Its social status.*—In its relation to the social life of the people, the Roman Catholic Church plays a double rôle. It is itself a social institution and is a center of social and humanitarian activity.

As a social institution the Roman Catholic Church enjoys enormous prestige throughout the continent among all classes, but especially the upper classes.

While it is true that the Church, as such, enjoys enormous social prestige, the same distinction does not invariably apply to her ministers. On this subject, Dr. Ernesto Nelson, the well-known Argentine educationalist, writes:

> "Its priesthood is far from enjoying the same social standing as ministers do in Anglo-Saxon countries. Very few young men of a high moral type freely choose that calling. The Catholic theological seminaries are being more and more deserted, and the ecclesiastical authorities are at pains to fill their ranks. They fish their men from among orphans and poor widow's sons at the price of a pittance. But the local seminaries cannot supply all the priests needed by the Church. Therefore a large part of them are foreigners—Spaniards and Italians—painfully ignorant, and totally foreign to our feelings and ideals."

This is equally or more true of other South American countries. Formerly, sons of the upper classes entered the priesthood. This is now a rare occurrence. Even parents who are devoutly Catholic would not consent for a moment that their sons should become ministers of the Church. The priest is utilized as a functionary, while looked down on as a man.

The other aspect of the social significance of the Church refers to the several ways in which she makes a direct impact upon, or contribution to the social life of the country. This she does, on the one hand, by organizing diverse activities among the different classes of society; and, on the other, by founding or administering institutions of a charitable order, such as hospitals, asylums,

orphanages, institutes for the blind, etc. The report from *Brazil* provides us with an admirable example of the former of these activities:

"Universal Catholicism, in view of the conquests of liberty and of democracy and the ever-increasing strength of the laboring classes, without breaking the authority of its absolutist principles and its natural tendency toward the impersonalization of those with whom it puts itself in contact, adopts to-day all the tactics conducive to win the sympathy of the popular classes and of governments. Such a policy was initiated by Leo XIII and the methods of procedure were outlined in his encyclical letters.

"The undertaking of private initiative that produce desired results in any part of the world are immediately universalized. The successful initiatives of the German Catholics are worthy of mention—the Popular Union (Volksverein) designed to destroy the effects of the Protestant and Socialist propaganda by means of tracts distributed gratuitously by the thousand and by means of articles published simultaneously, according to the need and opportunity, in all the papers of the country. The Popular Union has more than a million members, perfectly organized throughout Germany. This movement has spread throughout the world. In 1907 it was introduced into Brazil, and the Rev. Dr. Victor C. de Almeida was its director and propagandist for six years. He accomplished very little because of the lack of Protestant or Socialist reaction. To-day, however, what remains of the Popular Union of Brazil is gaining ground because the reaction now exists. Along with the Popular Union they organized in Germany the Catholic Party, called the Centre. Many countries have imitated this organization. In Brazil also there has been organized the Catholic party, which up to the present day has not produced any results worthy of mention."

The same kind of social activity is being carried on by the Church in Argentina. Dr. Ernesto Nelson writes:

"Now comes a much discussed organization which, in 1919, raised several million pesos among wealthy Catholics.

It is called *Union Popular Catolica Argentina.* It has built several groups of working-men's houses and one big apartment house in the district of Flores, with provision for collective activities in the same building, such as community rooms, nursery, assembly room and playground. It contemplates the creation of what they call a technical institute for women and an organization resembling the Young Men's Christian Association, undoubtedly directed to lessen the influence of the Association on the youth of this city. The ultimate object of the Catholic Union is to promote, organize and coordinate all the Catholic forces in the country."

In other countries the Church is equally active in this direction, especially where there exists an organized workman's movement. In Peru, for example, the Church has organized and controls a large number of workmen's groups. The Archbishop of Lima erected one of the largest buildings in the capital as a tenement house for workmen, although it appears to be used at present for public offices.

The Catholic Church was the first institution on the continent to enter the field of philanthropic activity, and to this day, the majority of the hospitals and different kinds of asylums in most South American countries are administered or staffed by Roman Catholic Sisters of Mercy. All honor to the thousands of noble women who have spent or spend their lives in this most Christlike mission. We may be permitted, however, to mention that according to reports from all parts of the continent those same women are often discriminating in the attention they give to patients. Religious zeal or bigotry has prevented them oftentimes from revealing the loving and disinterested sympathy of the Great Physician in their contacts with non-Catholic patients, who refused to confess to priests or take part in the ritualistic ceremonies of the Church.

(c) *Its political status.*—The important and traditional doctrine that the Church and State must be united, and that the former is supreme in all moral and religious questions has developed in the Roman Catholic hierarchy the passion for supremacy over the civil governments.

In the colonial period of South American history, the Church was supremely powerful. Since these countries achieved their independence the power of the papacy has been gradually on the wane. Several republics have dissolved the former union between church and state, and have broken off relations with the Vatican altogether. But when all is said and done, the Church, directly or indirectly, is still the most potent influence in the public affairs of the different South American countries. Let us mention one or two aspects of its political activities and of its status on the continent.

(1) *The Church is the ally of reactionary governments.* —Three South American countries with reactionary governments can usually count on the Church for support. In the case of Venezuela and Peru, it enjoys exceptional privileges today.

As to Venezuela, we are told:

"The Catholic Church has progressed in one direction, namely, politically. The fact that the Pope has bestowed special blessings upon Juan Vicente Gomez, President of Venezuela, and that one new archbishopric and four additional bishoprics have been created in Venezuela by the government prove without a question the growing power of the Church politically in this country."

President Leguia, of Peru, has received similar distinctions from the Pope, and he uses his power to foster the interests of the Church, which, on her part, offers him her support. Although both Houses of Congress passed a divorce bill several years ago, the President, at the instance of the Archbishop of Lima, prevented the bill from becoming law. The government and the Church recently attempted to consecrate the Peruvian Republic to a bronze effigy of the "Sacred Heart." Everything was ready for the imposing ceremony, which was to take place in the principal plaza of Lima. A few days, however, before the event, a united movement of students and workmen, backed by the city press and public opinion, so alarmed the authorities that the projected consecration was suspended, and has not been heard of since. Five months

later, the leader of this movement, who was a teacher in an Evangelical school in Lima, was deported, and an attempt was made at the same time to deport the head of the school.

(2) *Clerical influence tends to neutralize liberal tendencies and violates the spirit of national constitutions.*— The following case from Colombia is typical. Article thirty-nine of the national constitution reads:

"No one shall be molested on account of his religious opinions nor compelled by the authorities to profess beliefs or observe practices contrary to his conscience."

Yet, as the whole national school system is under the censorship of the Church, text-books and teachers must have her approval. "If a bishop notifies the authorities that a certain teacher is undesirable, he must be removed." In practice this becomes a direct contravention of the constitution.

The same country provides another instance. Clerical influence succeeded in introducing certain articles into the Civil Marriage Law on the statute book which neutralize the beneficent effects of the law. These articles are:

Art. 34: A marriage contracted according to purely civil rites, celebrated previously by either party with another person is annulled.

Art. 35: For merely civil effects the law recognizes the legitimacy of the children conceived before the civil marriage is annulled according to the previous article.

Art. 36: The man who, having been married civilly, afterwards marries with another woman according to the rites of the Catholic Church, is obliged to provide suitable food to the first woman and the children had by her *until she marries in the Catholic Church.*

Commenting on these articles, the veteran missionary, Rev. John J. Jarrett, of Cartagena, says:

"This is *ne temerere* decree in action. It almost com-

pletely prohibits civil marriage; and it puts the people under the dominion of the clergy, who charge so much for marriages that many form unlicensed unions. Although this law says nothing about religion, the Church says that the only legal marriage for Catholics is the religious one. Furthermore, she says that, in spite of their statement to the contrary, all persons are Catholics, if they have been baptized in the Catholic Church; judges, secretaries, notaries, witnesses and wedding parties have been publicly excommunicated and denounced by the bishops time after time. Is this in accordance with the constitution?"

(3) *A strong effort is being made by the Vatican to bring about a closer rapprochement between the papacy and certain South American governments.*—For several years an attempt has been made to conclude a concordat between the Vatican and Peru. The text of this concordat is in existence in printed form, together with the favorable deliverance of the Commission of Congress which reported on it. One of the articles provides for the censorship by its Church of all teachers and text-books. The government, however, has always feared the consequences which the signing of such a pact would produce in public opinion. The official consecration of the republic to the "Sacred Heart" was intended to sound public opinion. But since the popular outburst consequent on the attempt at consecration, the government has apparently departed definitely from all idea of a concordat, and the Roman See has become equally convinced that to force it might stir such a reaction as would damage her position and prestige in the country.

In 1923 the Archbishop of Burgos visited South America as a special papal envoy. He also carried credentials from the King of Spain accrediting him as diplomatic representative of his Spanish majesty. This double representation was a master stroke of Papal diplomacy. It insured to the Archbishop a princely reception wherever he went, even by anti-clerical governments. This was the case in Chile, for example. President Alessandri, while refusing to attend any function in which the Archbishop appeared in his capacity as Papal Envoy, was obliged by

the terms of the diplomatic protocol to receive him with all the honors due to the representative of a friendly power.

The most important incident that has taken place between the Vatican and a South American government in recent years is that occasioned by the conflict over the Archbishopric of Buenos Aires. We relate this incident in the terms in which it has been reported to us by the River Plate Regional Commission:

"For some months a conflict has been pending between the Holy See and the Argentine government, in regard to the election of an archbishop. According to the terms of the Concordat, the government reserves the right to nominate this local head of the Church. In the past, the Holy See has always accepted the nomination thus made and immediately proceeded to the election of the one nominated. In the present case, the Holy See refused to elect the nominee of the government and returnd the nomination. The government has insisted on its first choice and refused to consider any one else—the nominee, in accordance with the discipline of the Church, withdrew his name, declared his complete subservience to the Holy Father and otherwise humbled and abased himself. But, both the Holy See and the government remain firm and no one can foresee the outcome. The matter has been thoroughly aired in the press and the following quotations show the trend of thought.

The first quotation is from a local English paper, and reads as follows:

"We announced, some days ago, that a well-known Argentine, a devout Catholic, member of a traditional Irish-Argentine Catholic family, had openly advocated a friendly separation of church and state. The Vatican, it is now declared, is anything but averse to that course. The Pope is thoroughly dissatisfied with the condition of the church. His Holiness, well informed, laments that in certain provinces eighty per cent of the children are not baptized, while ninety per cent of the unions are not blessed. There

is no religious life outside of the cities; and even in the great centres there is little sincerity. The Pope declares that he would rather have a small but sincere congregation than a big but nominal Catholic one. For these and other reasons his Holiness is perfectly resigned to the divorce. In fact, the Vatican seems to invite the President to move in the matter in order that it can operate freely, that is to say, without political influence exerted from outside."

The second is from "*La Nación,*" one of the most influential daily papers in Latin America, and is a translation of a cable sent by its correspondent from Paris, May 10, 1924, as follows:

"A high ecclesiastical dignitary, whose name I cannot reveal, who has recently been in Rome and who has high standing in the circles of the Vatican, has uncovered for me a number of new aspects of the conflict which is pending between the Argentine government and the Holy See, aspects of whose importance the reader will judge.

"The matter relative to the filling of the Archbishopric of Buenos Aires, the illustrious prelate told me, has two phases. It is, primarily, "The Andrea Affair." The League which was founded by this priest, and which was to combine or unite all Catholic activities in Argentina, overshadowed the congregations (orders) and threatened their influence and income. From this fact springs their opposition to Andrea. These congregations were the last to get the ear of the Vatican. But since then the incident has assumed a more general aspect. For the Holy See it is no longer a question of persons, but a matter of principle. The latest developments of the incident have greatly broadened the Pope's knowledge of the real situation of the Church in Argentina."

It was in this connection that a deputation of Argentine ladies visited the Pope, an incident which has already been related on page 27.

"His Holiness, Pius XI. has learned that, contrary to the optimistic reports given him, there are several dioceses in

Argentina which are in a precarious situation because of the lack of titular heirs. He knows that in some of the provinces which are distant from the Capital, eighty per cent of the children are unbaptized, and ninety per cent of the marriages unblessed by the Church. He knows that Church services are held regularly only in the cities. The legend that Argentina is a great Catholic country has been destroyed. A worldly and ostentatious religion has invaded the sacred places and has taken the place of faith.

"In view of this state of things, the Pontiff is disposed to react. Although, in appearance, the number of Catholics be diminished, His Holiness, Pius XI. prefers to have a nucleus of believers rather than a multitude of people who are indifferent. Therefore, it is safe to count on great firmness on the part of Rome in its negotiations with the Argentine government.

"The Vatican made the offer of a Cardinal's cape for the future Archbishop of Buenos Aires, provided the Archbishop were named by the pope and the Government—in accord. President Alvear replied that he was not selling the rights of the civil Power in exchange for a Cardinal. Then the Vatican declared itself ready to negotiate a friendly separation, patterned on that which exists in Brazil, and the President replied that if there is a separation, it will be a noisy one, as in France.

"In his dealings with Rome, it would seem that President Alvear is looking for an easy political victory."

(d) *Its religious status.*—Several religious aspects of Catholicism have already been referred to in the course of this Report. It is worth while to study those factors in Roman Catholicism which make it a religious power in South America. The River Plate Regional Committee has given especial attention to this subject, hence we quote in full their excellent contribution to religious psychology in South America:

"There are many elements of strength in the Roman Catholic Church and it continues to make a strong appeal to the great mass of the people. Some of these may be mentioned in order:

"(1) *Its appeal to the senses.*—A French writer is quoted as having declared that "a Protestant Church is one of the dreariest places on earth." One who has been accustomed to the gorgeous vestments of the clergy, to seductive music, to an ornate interior of the place of worship, to swinging censers with their clouds of sweet-smelling incense, to altars blazing with lights, to images smothered under flowers and, to the untutored mind, almost human in their appealing postures as well as in their sculptural forms, to the stately ritual, droned in an unknown tongue, and to a growing sense of the mystery of it all, may well understand the remark of this Frenchman.

"Many men and women like to have their religion interwoven with mystery and magic, with miracle and wonder-working sacrament, with incidents that absorb the interest or even amuse, and Catholicism emphasizes its traditional human elements in a way that makes large appeal to Latin hearts.

"The Latin American is fond of the ornate, and this fondness increases in proportion as Indian blood dominates in his veins. Decorations that seem cheap and tawdry to the colder Anglo-Saxons of the North are to him as visions of the Elysian fields, a very fit dwelling place for the God, as he had been taught to believe, who abides near the altar enshrouded in the folds of the sacred wafer.

"(2) *Its appeal to pride.*—The hold of the Roman Catholic Church on its people, especially in some of the large centres of population, is largely social. The best families retain their connection with at least a part of its activities, its ministers are careful to discourage no kind of entertainment in which the people may be interested, and are ready to give their official blessing to any organization, whether a bull-fight or a lottery. A marriage without the blessing of the Church, although it has no legal value, will not be tolerated by the usual Catholic family; and the more public, and the higher up in the hierarchy the officiating clergyman, the greater the social prestige of the contracting parties.

"(3) *Its appeal to fear.*—The day has passed when, except in some of the most backward communities, the threat of excommunication produces more than a feeling of surprise and pity for those who launch it. However, much of

the power of the Church to-day has been secured by timely threats of dire punishment for possible infractions of its laws. The threatened dismissal of a workman, should he embrace evangelical Christianity, or even attend the services, or the withdrawal of all patronage from the corner druggist or grocer, will often cause him to change his mind, especially if he has a family dependent on his earnings for their daily bread. Threatened ostracism from social circles will, often, prevent any investigation of truth.

"(4) *Its appeal to spiritual indolence.*—The Church agrees to become responsible for the individual, provided he will abide by the will of the Church. The average Protestant, by temperament and education, demands the right of private interpretation, and will not be content to accept ecclesiastical decisions as final. This is not a question with the Catholic. He is not to consider the why or the wherefore of the storms that he may encounter in his path; the route has been marked out for him and he must blindly follow it. Cardinal Newman once declared: 'The Fathers anathematized doctrines because they were new. The very characteristic of heresy is novelty and originality of expression. I need not insist on the steadiness with which that principle has been maintained ever since.'

"(5) *Its appeal to the natural religious instincts of man.* The original inhabitants of these countries were no exception to the rule that there is an intuition of an unseen power, higher than man, which is common to the species. There are scattered reminders of the primitive religions of these primitive peoples, and the conception of the Creator, the Great Spirit, seems to have been purer and more elevated than the ideas that prevailed among similar peoples of Asia.

"(6) *Its strong appeal by reason of its fidelity to the great body of Christian truth to which all Christendom holds.*—The doctrines of the Trinity, of original sin, of the fatherhood of God, of the atonement through a vicarious sacrifice, of salvation through Christ the Redeemer, of the Holy Spirit and his sanctifying power, of holiness, the forgiveness of sin, the universal kingdom of God, the union of believers in a mystical body, the sacraments, the resurrection of the body and the life everlasting—all these are to be

found in the teaching of Roman Christianity. And, while we can but be appalled as we come to know the mass of superstition and gross evil which, in Latin America, have overcrusted these fundamentals, we must yet admit their existence and the tremendous appeal which is made through them to the public at large, which is but little interested in theological disquisitions.

"(7) *The appeal which inheres in the antiquity and supposed unity of the Roman Church.* The apologist of Roman Christianity in these lands never fails to appeal to the antiquity of his Church and to point out that Protestantism is but comparatively modern. Also, the innumerable divisions of Protestantism are pointed out and these are held up as proof that dissenters are at war among themselves and have no common goal of endeavor."

3. *The Attitude of the Roman Catholic Church Towards the Evangelical Movement in South America.*

(a) *The Roman Church is officially cognizant of the Evangelical movement.*—Not only are the Church authorities in the different countries cognizant of the Evangelical movement within their borders, but the Church, as such, is cognizant of it, and closely watches its development. Formerly, the papal authorities had apparently little knowledge of South America and little interest in it. But this attitude is now changing, as witness the attitude of the Pope in the Andrea incident, the frequent visits of South American archbishops to Rome, and the recent visit to the continent of a special papal envoy. In this connection the following paragraphs from the Report of the River Plate Commission are most illuminating and instructive:

"The official attitude of the Roman hierarchy toward the Evangelical Churches has been one of disdain, of proud withdrawal from any contact with the evangelical movement.

"So an outstanding event in 1923-24 was the publication of a number of articles by Roman Catholic writers on the progress of Protestantism in this region. 'The Revue de Deux Mondes,' published in Paris, and probably the French

Review having the largest circulation in Latin America, had three articles in the closing numbers of 1923 on the subject of Protestantism in South America, with special reference to this region. They were written by Cardinal Baudrillat and show a profound and careful study of the question he treats. Persons and organizations are named and a pretty exact description given of the work the Evangelical churches are doing.

"In 'Razón y Fé,' the official organ of the Jesuits, published in Madrid, a number of articles during 1923 and 1924 discussed the 'Protestant Propaganda in Spanish America.' These articles also show considerable study of the subject, based on publications of the Committee on Cooperation in Latin America, the reports of the Panama Congress, etc."

A study of the pastoral letters of South American prelates shows that they have followed with interest such recent events in the Protestant world as the Interchurch World Church Movement, the conflict between Fundamentalists and Modernists, and the Fosdick case.

(b) *The Roman Church is markedly hostile to the movement.*—It would not be difficult to fill a volume with evidence of the hostility of the Roman Church to the Evangelical movement on the continent. It is not necessary, however, to pile up citations to exemplify this attitude of the Roman Catholic hierarchy. For what is more natural than that Romanism should oppose Protestantism? The religious claims of the former, its political ambitions, its traditional hostility towards the fruits of the Reformation, its sense of spiritual proprietorship, and its resentment against religious interlopers in South America, all tend to make bitter opposition to Evangelical propaganda in this continent natural and inevitable. The virulence of this opposition will depend always on individual prelates, on the degree of culture of the Catholic population in a given country or district, on the character and sympathies of local authorities, and also, to some extent, on the foolhardiness or tactfulness of Evangelical propagandists. The representatives of the Evangelical movement may expect persecution, and it will generally be sound policy not to show over much resentment on account of it or to

publish highly colored reports regarding it, but, as far as possible, to accept it for Christ's sake and the gospel's. Yet several observations may not be amiss on this subject. The following statements cannot be controverted. (1) While in other parts of the world the Roman Catholic Church is making an endeavor to popularize her own versions of the Bible, not only is no attempt made in South America to do so,[4] but the masses of the people receive the idea from their religious instructors that the Bible is a book not to read except under the guidance of explanatory notes or a confessor, and that the so-called Protestant Bible is a positively immoral book. For that reason the very word Bible creates a feeling of instinctive repugnance even in many educated Catholics.

(2) The very highest dignitaries of Church, whether unwittingly or maliciously, misrepresent the nature, the institutions and the activities of Protestantism, both in South America and throughout the world. The Archbishop of Lima is considered to be a broad-minded man. He has traveled both in Europe and the United States, yet in a pastoral letter published on March 7, 1924, this prelate allowed himself to make the following statements:

"There are Protestant denominations which permit indefinite divorce; others adultery, not a few polygamy, abortions, infanticide and many other crimes."

This is regarded by him as the logical consequence of the principles of free investigation (*libre examen*).

"Protestantism, should it become established in our country, would certainly produce more terrible and disastrous effects than those which it is producing in the countries where it has had its origin. A manifestation of the Protestant spirit is that unbridled avidity with which are read and divulged even by the newspapers, the most pornographic and unsettling books."

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[4] An exception should be made in the case of the Roman Catholic secondary schools in the Argentine republic, where the New Testament is now read.

(3) In countries where popular education is more diffused and where the political power of the Roman Catholic Church is less, the latter does not condescend to the methods or terms of attack on the Evangelical movement which obtain in more backward countries. This is practically true of Uruguay and the Argentine, where the Church has to fight for her existence, and where it is in her interests to make the most favorable impression possible upon public opinion.

(c) *The Roman Church is everywhere paralleling Evangelical methods.*—In recent years many notable cases have occurred in different South American countries of the initiation of activities or the founding of institutions in imitation of Evangelical activities and institutions. Typical cases are the following. In 1923 a camp of Catholic students was held in Piriapolis, Uruguay, in imitation of the camps which have been held in that watering-place by the Young Men's Christian Association every year since 1911. The Rev. J. P. Gattioni, an Evangelical pastor in Buenos Aires, writes:

"The Roman Catholic Church has changed in her ways of working. She has introduced into her educational institutions everything that was original in Protestantism. She has introduced into her secondary schools the reading of the New Testament (with notes, of course), physical education, establishing well equipped gymnasiums, the 'Vanguards of the Fatherland' imitating the Boy Scouts. She organizes camps similar to those of the Young Men's Christian Association, conducts financial campaigns using the same methods as the Association. She has occupied herself in social work, organizing workmen's and students' clubs, with the object of removing those who belong to her from the undermining influences which threaten to destroy the edifice of her superstitions."

To the same purpose writes Dr. Ernesto Nelson:

". . . you can stimulate Catholic activity through the example of better methods. So it was the case with the organizations conducted by the Rev. Morris at Palermo.

His success compelled the Catholics to start an organization called 'Conservation of the Faith' as a competitor against the former, the result of which has been to spread the movement Morris had started."

These are but illustrations of what is taking place to a greater or lesser degree over all South America.

4. *The Attitude of the Evangelical Missionary Movement Towards the Roman Catholic Church.*

What should this be? Three attitudes are possible.

(1) Evangelical workers may adopt an attitude of frank hostility towards Catholicism, losing no opportunity of wielding against its beliefs, practices and institutions the hammer of the iconoclast, and making every blow resound to the music of that ancient battle-cry, *Delenda est Carthago.* (2) They may work for the reformation of the Roman Catholic Church in South America, believing that a reformed Catholicism is the great need and only hope of Christianity on the continent. (3) They may devote themselves constructively to their own tasks, relegating the whole question of Catholicism to the realm of experience, in the faith that the entrance of light is the best solution for problems created by darkness.

(a) *The attitude of hostility.*—Those who adopt this attitude are a decreasing minority. They are, in general, Evangelicals whose work has brought them into very close grips with Romanism as a system, and whose tempers bear the scars of conflict.

The general opinion, however, is that direct attacks on the Romish system are unwise. They do not convince or influence faithful Catholics, but rather embitter them, while they provoke a counter-attack by the hierarchy. They will tend to prejudice the more seriously minded among the general public, who as a rule know more about the sins and shortcomings of Catholicism than can be told them. In this connection an Uruguayan pastor has written very sane words:

"We must avoid assuming the attitude which is so vulgar

and easy as well as improper, that is often adopted in religious and political controversy, that, namely, of pretending to dissimulate error, or magnify our own merits, while we lay special emphasis on the errors and fail to recognize the merits of those who are opposed to us. When we are attacked, we believe that we should merely answer by putting clear emphasis on our own beliefs, and by censoring the adulterations of the truth and the dogmas which have been advanced by Romanism as against the teachings of the gospel."

A Colombian lawyer has words to the same effect:

"My opinion is that the Catholic religion should be combated only by setting forth the superiority of the Evangelical by means of an intense effort carried on through schools, public lectures and literature, added to the religious service and efficient ecclesiastical organization."

(b) *A desire to reform Catholicism.*—While there are not lacking those who believe with Francisco García Calderón in the possibility of a reformed Catholicism in South America which would worthily and effectively represent vital Christianity, many impartial observers consider such an outcome to be a vain hope. Says an Argentine university professor: "In South America Roman Catholicism is destined to become more and more worldly and political."

The only hope of reformation would seem to be separation from Rome and the formation of national churches, like the recently formed national Church of Czecho-Slovakia. As we have already seen, the presence of Evangelical activity acts as a stimulus to the Roman Catholic Church and stirs her to laudable emulation in many directions. So much is this so that there are South American Catholics of a liberal type who favor Protestant competition for the sake of its salutary effect upon their own Church. Wherever righteousness appears and under whatever auspices, loyal Christian hearts will rejoice. But to cherish the hope that peripheral accommodations to circumstances are a prelude to general reformation evi-

dences little knowledge of the essence and history of Romanism.

(c) *The pursuit of a constructive, independent policy.*— Our conclusion is, therefore, that Evangelical Christians in South America should not regard the Roman Catholic Church as an object for their sword to attack or a temple for their trowel to restore. Rather with one eye on Christ and His gospel and the other on human need, they will develop a constructive policy of their own. What that policy should be we will consider in the last chapter, after dealing with minor religious influences which oppose historical Christianity on the continent.

V. The Problem of Minor Religious Influences.

We may now take a glance at some of the main influences of a religious or quasi-religious order, which dispute the claims and progress of historical Christianity on the continent. Chief among such influences are Theosophy, Spiritism and Positivism. A study of these systems will be fruitful in two regards. It will help us, in the first place, to understand better the general religious situation in South America, and, in the second place, it will serve to give us a more comprehensive view of the task to be confronted by those who would enthrone Jesus Christ in human hearts, human minds and human relationships, that is to say, in the emotional, the intellectual and the social life of South American peoples.

A few observations on the general religious significance of the systems mentioned will serve as a background for the study of each in turn.

These systems represent a double reaction, from Catholicism on the one hand, and from skepticism on the other. When a thoughtful South American breaks with Catholicism, his almost inevitable refuge is Skepticism. His spiritual pilgrimage from absolute belief to absolute doubt is natural for two reasons. In the first place, because as a Catholic he was trained to think in terms of absolute unity and absolute truth, so that when he came to doubt Catholicism, the possibility of there being any other religious system that might serve as a resting place for his spirit never occurred to him. In the second place,

because temperamentally, as we saw in the first chapter, a typical South American has a natural propensity towards extremes. In recent years, however, a marked spiritual unrest has made its appearance in all classes, but especially among intellectuals. Skepticism has nothing to offer to a soul hungry for companionship, to eyes that gaze wistfully at the sky, to hands that search nervously for implements to undertake the work of social reconstruction. The systems we are about to study are some of the spiritual resorts of a new army of seekers.

These systems afford an illustration of two facts: (1) that a metaphysic of existence is an innate necessity of the human mind; (2) that rationalism will not provide an adequate metaphysic. The heart also has its reasons, and these reasons may sometimes lead the acutest minds to formulate quite fantastic hypotheses. Man must have a reasoned view of reality. Theosophy is essentially a quest for truth in the absolute sense and centers in a special cosmological view of existence. Spiritism occupies itself especially with the exploration of the border land of mystery between the visible and the invisible, between the incarnate and the discarnate. Its chief interest is eschatology and apocalypse. Positivism is the application of the natural science method to human relationships. It makes sociology the queen of the sciences and apotheosises humanity. In a word, Theosophy is a theory of universal life; Spiritism is a theory of soul life; Positivism is a theory of social life. In each case the theory possesses a religious value for those who believe it.

In view of the fact that the three systems mentioned are very unequally represented in South American countries, being practically non-existent in several, we propose to study them as they have developed in Brazil. Their development in that country may be taken as typical of what may be expected to take place in other countries. We are fortunate, moreover, in having received from Brazil a very full study of the whole subject, a study which is very largely incorporated in this report.

1. *Theosophy.*

Theosophy professes to be a philosophy, a science and

a religion. It professes to embrace all that is true in every department of human thought and research and is at once eclectic and synthetic. Its devotees like to call it the "world religion." They find aspects of theosophic truth scattered through the ancient Aryan literatures, in Zoroastrianism, in Chaldean and Hebrew thought, and especially in the Greek pantheistic philosophy. Their spiritual ancestors in the Christian era are the Neoplatonists of the early Christian centuries and in later times Bruno, Spinoza, Boehme, Swedenborg and Eliphas Levi.

The modern theosophical movement originated in 1875, when the Theosophical Society was founded by Madame Blavatsky and Col. H. S. Olcott. The objects of the society were: (1) To form the nucleus of a universal brotherhood of humanity, without regard to race, creed, sex, caste or color. (2) To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences; and to demonstrate the importance of that study. (3) To investigate the unexplained laws of nature and the psychic powers latent in man.

In 1877 Madame Blavatsky published a book entitled *Isis Unveiled, A Synthesis of Religion, Philosophy and Science.* It is now claimed, according to one of the expounders of the system, Walter R. Old, that the "Theosophical Society was under the direction of certain masters of the Wisdom-Religion (Mahatmas or 'Great Souls'), adepts in occult science, who had instructed Madame Blavatsky in its mysteries and deep philosophy, and whose mouthpiece in the ancient world she was."

In South America the theosophical movement has taken root in Chile, the Argentine and Brazil. The Brazilian report says:

"Theosophists are at present very active. Among them are found leading men in science, in military service and in the educated classes. The following facts are taken from a sketch of the theosophical movement in Brazil by General Raymundo P. Seidl, General Sec. of the Brazilian Section of the Theosophical Society.

"On December 17th, 1875, the Theosophic Society was founded in New York. Not until the year 1902 was the first Brazilian Lodge established. Six years previous

Prof. Dario Velloso had published, so far as we know, the first work on Theosophy in Brazil. About this time there was formed, in Rio, a nucleus of investigators. They were interested merely in the scientific side of the doctrine, ignoring the religious aspect. They failed. At this time also a group of Germans from Santa Catharina attempted to establish a Theosophic colony. They, too, failed. The time was not yet ripe.

"In the latter part of the year 1902 the blind Prof. Henrique Rocha brought to Rio from Buenos Aires a copy of the work of Helena Blavatsky, *The Hidden Doctrine* (A Doutrina Secreta). Certain officials and students of the Military School flocked to study this work. Shortly after this there appeared in the vernacular—translated by Henrique Serra—Mademoiselle Aimée Bleck's book entitled *A Ceux Qui Souffrent*. This very concise little work, in beautiful language, has been one of the most fruitful elements of propaganda in Brazil.

"In March, 1910, when the Spanish theosoph, Dr. Mario Rosa de Luna, arrived in Rio, there were many students of theosophy there. Dr. Luna's visit to Brazil was promoted by Argentine theosophs, the chief promoter being Sr. Frederico W. Fernandez, pensioned captain of the Argentine navy, then representative of the president of S. T. in South America. Dr. Rosa de Luna spent seven days in Rio, proving himself very active and efficient. On April 28th, 1910, the second Brazilian Lodge—the *Perseverança*—was established. After this others were founded."

Their program, as defined by General Seidl, is as follows:

"Each of these lodges seeks to be a means of conveying the teachings of the theosophic instructors. With open arms they receive all who approach them. To serve humanity, through service to God, is the ideal to which they aspire. No one is deprived of religious instruction in their meetings. All are treated with equal respect and veneration. On November 17th, 1919, all the Brazilian lodges met and founded the Brazilian section of the Theosophic Society. Some months previous the Argentine and Chilean sections had been formed."

It is a notable fact that within the ranks of Theosophy are found many of the most intellectual and progressive characters in the South American countries, where the society has been established.

2. *Spiritism.*

"Spiritism is the name given to a movement in existence since 1848, which might be called religious, philosophical or scientific, and believes in the communication with 'another world,' together with the existence of phenomena which cannot be explained by ordinary physical laws."

"Spiritism in Brazil is an offshoot of the movement in France which began in 1855 with the activities of Allan Kardec. The first society in Brazil was organized in 1873 under the name of Confucius. It was shortlived. In 1876 the group, "God, Christ and Charity," was established, having the definite aim of studying the teachings of Jesus from the standpoint of Spiritualism. In 1879 there was a split in this society, and the seceders organized a new group, "Brotherhood," under the auspices of the "Spirit Ismael," supposed to be the guadrian of spiritualism in Brazil. This group was disbanded in 1893. In the meanwhile a number of groups were organized in many states of Brazil.[5]

The stronghold of Spiritism in Brazil is the capital of the republic. The more efficient and well organized movements are those in the States of Amazonas, Pará, Pernambuco, Parahyba, Alagoes, Bahia, Rio, Minas, S. Paulo, Paraná and Sta. Catharina, where federations have been established.

There is no national organization as an organic center of the movement. In 1900, the International Congress in Paris gave opportunity to seventy-nine societies in Brazil to agree on having at the Congress a representative, and Mr. Leon Denis was elected the delegate of Brazil. Again, in 1904, to celebrate the centenary of Allan Kardec, there was a gathering of state and local delegates, repre-

[5] *New Age Encyclopedia.* The grand total of members (according to statistics made in 1919 by Souza Moraes) is 271,530.

senting some sixty groups and Federations. The delegates adopted the *Bases for Spiritual Organization,* but heretofore this plan has not been successfully carried out.

The activities of this Society are: a membership department, a library, sessions or didactic and experimental services, a dispensary, help for funerals, eleemosynary department, a book store and editorial department, and a judicial department, to defend members and groups when brought before the courts. Plans have been made to establish a hospital and schools. There is in S. Paulo a hospital under the management of a leading druggist. Others have been recently established in Rio and elsewhere.

From 1900 to 1923 the dispensary prepared 2,225,782 prescriptions. The medical medium prescribes, as it is presumed, under the immediate guidance of a spirit. As the medical profession is strictly regulated in this country, the spiritualistic organizations which have dispensaries, and individual healing mediums have very frequently been in conflict with Public Health officers.

In 1905 the federation in Rio was absolved by a local judge from the charge of illegal ministration of medicines. Recently a medium was fined by the Public Health department, and by a popular subscription the amount was raised to pay up the fine.

The propaganda is made intensively through the spiritistic press, of which there are some twenty-two periodicals, and through the secular press. One of the spiritistic papers is reported to issue 50,000 copies. Personal work, in conversation and by handing away copies of magazines and leaflets is very noticeable.

Since religious teaching was very deficient in the Roman Catholic Church before the present reaction towards a better organization of the work and catechetic teaching, many souls that were tired and hungry fell under the attraction of Spiritism. And as the clergy does not inquire after the personal convictions of their sheep, as long as they comply with the Church's ceremonial demands and do not refuse donations to the Church, many persons are both Roman Catholic and Spiritists, seeking in both doctrines and practices a remedy to calm a troubled conscience, to alleviate their suffering, all to be sure that in

some way they will escape punishment for their sins. Superstition and an old bent toward the animistic beliefs of Indians and Africans, still surviving through folk-lore and the influence of servants, a widespread dislike of physicians and official medical science, makes the healing ministry of Spiritism welcome to many. The worship of St. Michael and the Holy Souls, countenanced and fostered by the Roman Catholic Church, furnishes a favorable background to the invocation of spirits. A reaction against agnosticism, which is very strong among intellectuals, and the fascination of psychological studies and research, makes the scientific features of Spiritism appeal strongly to a good number of educated men.

"The main tenets of Spiritism are: (1) The law of spiritual evolution, which will insure universal salvation through personal expiatory experience and purifying suffering; (2) The law of action and reaction, which explains suffering and makes it a necessary and uplifting process of approach to God; (3) Charity, *i. e.,* practice of beneficence as the only expression of religion; and (4) The need of guidance by spirits not only as to the mysteries of death but as a help to every day problems."

In the opinion of the Brazilian committee, Spiritism is the great challenge to Evangelism today in Brazil.

3. *Positivism.*

Positivism is associated with the name of the French philosopher Auguste Comte (1798-1857). The New Age Encyclopedia has a luminous and synthetic account of his system, which we here quote:

"Comte's work, despite its diverse elements, can be regarded as a unity. He had written a "Plan of the Scientific Works" necessary to reorganize Society" in 1822, in which he pointed out the co-existence of two tendencies, one to the break-up of old institutions, the other to new forms of social evolution. He became imbued with great admiration for the Catholic Church, and wanted to adapt the methods and principles of the mediaeval Church to new social conditions, for a religion of humanity. He desired to imitate closely the organization and rites but not the doc-

trines of Catholicism. He formulated the law of the Three States, according to which knowledge was (1) theological (belief in supernatural government of the world), (2) metaphysical (objects are ruled by external but abstract force), (3) positive (law explains everything). He arranged the sciences in order, beginning with mathematics, and ending with sociology; each depended on the one preceding, and sociology, the most advanced, was the last to be understood. In his later works he raises humanity to the place held by God in monotheism. Amongst other ideas, he believed in the enormous importance of women in the social state. His system despite its brilliance and suggestiveness on many points has not as a whole won very wide acceptance."

A generation ago Positivism was a powerful force in South America. Today only in Brazil is its influence felt. The history of the movement in that country is interesting:

"The first Society created in Brazil for the study of Positivism was established on April 1st, 1870, which was reorganized in 1878, and again on the 11th of May, 1887, Miguel de Lemos being the president, this society organized the *Positivist Church in Brazil*. A new development in 1891 changed it into the Positivist Church and Apostolate in Brazil. In 1897 the Positivists dedicated their beautiful temple in Rio.

"The growth of the Positivist Church is thus figured: 1878, 5 members, men; 1888, 39 men and 11 women members; in 1898, 52 men and 28 women; in 1908, 85 men and 61 women; in 1917, 84 men and 74 women, total 158. No data are available for the recent years, but there has been an increase in the activities of this small group; whose intellectual and political influence is entirely out of proportion to its number.

"Most of the advanced political ideas incorporated in the organization of republican life and governments are due to positivist leaders, and in particular to General Benjamin Constant, the leader of the republican youth in the military school. To his engaging personality and high character much of the prestige of the movement was due.

He was one of the men who contributed most in the proclamation of the Republic."

4. *The Attitude of Evangelical Christianity Towards These Systems.*

This is not the place for a full discussion of these religious systems. Our chief concern here is to point out those aspects in each which are most objectionable from an Evangelical viewpoint, and at the same time, give suggestions as to how the influence of each can best be counteracted. The two former deal chiefly with the spiritual, the two latter with the material.

(a) *Toward Theosophy.*—An attitude of condemnation is justified for two reasons: (1) The alleged originality of Madame Blavatsky, the founder of modern Theosophy, and the veracity of her statements regarding the receipt of missives from Mahatmas, have been completely disproved. Her book, *Isis Unveiled,* has been shown to be pure plagiarism. In this connection, those interested in combating Theosophy should reach such books as Garrett's *Isis Very Much Unveiled,* Podmore's *Studies in Psychical Research,* and Solovyoff's *A Modern Priestess of Isis.* These books will show that the movement had its origin in a fountain of mendacity and deceit.

(2) The theosophic conceptions of karma and reincarnation have logical consequences of a very disastrous kind. They cut at the nerve of sympathy for the distressed, who may be regarded as simply suffering the consequences of sin in a former existence, while one's preoccupation about one's own condition is made an excuse for not troubling about others.

(b) *Toward Spiritism.*—A similar attitude is justified by (1) the fact that there is no absolute proof of the objective validity of the phenomena alleged by Spiritists. It has been proved that famous scientists have been gulled by "mediums" whose art broke down when they were face to face with expert conjurers, that is to say, with men accustomed to deal with the subjective side of phenomena. A book worth reading in this connection is *The Follies and Frauds of Spiritualism,* by Walter Mann, published in 1919.

(2) It has been proved that frequenting of "séances" and in general dabbling with Spiritism has had disastrous effects on people. Their character became weakened and they fell an easy prey to suggestions of an unwholesome kind.

(3) The recent recrudescence of Spiritism has been largely due to the personal losses incurred in the War. A new interest has been created in the problems of the soul and immortality. Even if some of the phenomena alleged by the Spiritualist were real, the Evangelical Christian knows a more excellent way. He ought to stress the reality of the companionship of Jesus Christ, and the indwelling of the Holy Spirit who reveals to man's Spirit the "deep things of God," the things most worth knowing.

(c) *Toward Positivism.*—Positivism and Christian Science are chiefly concerned about the material, that is to say, with the body. The former is interested in the perfection of the social organism and the latter in the individual organism.

(1) Positivism breaks down in excluding all spiritual factors from life. It views the universe as a closed system, and itself as the final and ideal form of human thought and organization. Life cannot be interpreted in terms of the lowest, but in terms of the highest. Scientific formulas are not causal entities, but simple empirical descriptions.

(2) Enthusiasm for humanity, the apotheosis of human society, is not a sufficient religious ideal. It may be sufficiently strong to guide the activities of a few select spirits, but men in general need more.

To conclude, the best way to combat these systems will be to demonstrate that in the gospel of Christ and in the kind of life it produces are found ideal solutions for the musings of the mind, the agitations of the heart, and for the translation of thought and feeling into noble and constructive activity. There is no cosmic scheme like the scheme of redemption in Christ; no guidance so practical and luminous as the companionship and the guidance of the Spirit of the living Christ; no enthusiasm for humanity like the enthusiasm engendered in the hearts which have become fellow-workers with God in the establish-

ment of His Kingdom; and no faith so potent for attacking evil and suffering everywhere as the faith of those who can do all things through Christ Who strengtheneth them.

VI. The Problem of Evangelical Work and Progress.

This Report would remain incomplete if our discussion of the South American mind, its attitude towards the spiritual, and the various types of religious influence striving for its control, did not lead us to sketch briefly against this broad background our conception of the special contribution which the Evangelical movement should make to the solution of these conditions.

1. *Protestantism in Other Latin Countries.*

It has been alleged that Protestant or Evangelical Christianity has never appealed to the Latin peoples. With this we take issue. Shortly after the Reformation the Protestant movement propagated itself rapidly in France and Spain. Some of the choicest spirits in both countries embraced the Reformed faith. Had it not been for the extraordinary violence of the Inquisition in Spain and the tragic thoroughness of its work, the religious history of that country would have been different. Nothing can be more unhistorical than to declare that the basic truths of the Reformation made no appeal in Spain. They won the minds and hearts of some of the best Spaniards and did not reach the masses, not because of any inherent unattractiveness, but because the force of the Inquisition and the counter-Reformation gave them no chance. At the present time the Evangelical church in France counts among its members a number of the most prominent citizens of that country, out of all proportion to its numerical strength.

2. *Criticisms of Evangelical Missions in South America.*

Evangelical missions in South America have been criticized by national thinkers on three main grounds:

(a) *As an Anglicizing movement.*—The Evangelical

movement has been criticized as a tool of imperialistic politicians. This leads us to make one or two remarks, (a) The term Pan-American should be abolished from all connection with Evangelical propaganda in South America. It is a term distasteful, even in its political acceptation, to many of the best minds on the continent. Used in connection with Christianity, as in the title of a well-known book, *Pan-Americanism in Its Religious Aspect,* it provincializes, or at best, continentalizes what is by nature universal. No worthy appeal for religion can ever be based on mere community of interests or common boundaries. (2) It is difficult for the popular mind in South America to appreciate the fact that men belonging to a powerful sister nation can work in other countries without being inspired by selfish or national interests. Service rendered for the pure love of God, of truth and of human beings, is difficult to grasp. For that very reason, the Evangelical missionary should avoid all entangling associations with commercial or political interests in order that he may stand forth in the full light of day as God's representative and no other's. (3) Every effort should be made consistently with true progress, to accelerate the passing of the period of religious tutelage under which Evangelical Christianity exists in the Spanish countries of South America.

(b) *A moral failure.*—It has been alleged that Evangelical Christianity in South America has been a moral failure.

In this connection a very severe indictment has been made of Protestantism on its moral side by an Argentine University professor. In answer to the question, "Why is it that the work of the Evangelical churches shows such slight progress in South America?" the professor says:

"This is because we people of Catholic education—although it may seem paradoxical to you—have a conception of religion in general, and of Christianity in particular, which is much higher and much more respectful than that which the Protestant peoples have. And, inasmuch as we consider Christianity as a religious, social, ethical ideal which is very difficult to attain to, we lay it to one side and

live as pagans. But, at the same time, we are astounded by the facility and freshness with which Protestantism proclaims Christ and Christianity, while, at the same time, it maintains as low a level—socially, morally, politically—as does Catholicism. This is, in my opinion, the reason why Protestantism does not progress in these countries—it has no moral efficacy."

In reference to the influence of the Bible, which is the chief agent of Evangelical propaganda, he says:

"I do not believe that the Bible has any efficacy in modern mentality. The War showed its failure in Northern Europe and America (i. e. the United States). The influence of the Evangelical churches, especially as concerns morals, has proved its failure in South America."

This criticism seems to be founded upon a confusion of two things which are fundamentally distinct: the natural ethical fruit of that personal contact with God which constitutes the basal principle of the Evangelical faith, and the conduct of nations, institutions or individuals that are Protestant only in name. The efficacy of Evangelicalism as a character-producing force cannot fairly be judged except in human lives and institutions that live in accordance with its principles. The root trouble with many so-called Protestants and Protestant countries is simply that they have been unfaithful to the truths of the religion they profess.

As to the reference made to the Bible, we feel bound to say that the criticism reveals a crass ignorance regarding the place of the Bible in the modern world. The Bible cannot be indicted because men refuse to accept the principles of Jesus and embrace the pagan principle of force. But since the late War, wistful minds in all parts of the world are turning to the teachings of this Book as the only volume which affords a solution to the problems of society. At the present time, more people are studying the Bible and guiding their lives by it than ever before.

(c) *As a religious failure.*—A more serious indictment still is that of "An Unattached Christian Worker" in a document which has been circulated by the Committee on

Cooperation. The document in question contains a veritable philippic against the pretension of the organized Protestant churches to solve the religious problems of South America. The following are its chief theses:

(1) That the Christian Church has a twofold function in the world: (a) Its primary objective is the moulding of individual character with a view to producing a perfectly socialized type, that is, a type which shall think in terms of the good of others and live for them. (b) Pursuit of this objective will lead to the establishment of the Kingdom of God on earth, that is to say, "a juster and more brotherly state of relationship between men." The success of the Church in the discharge of this function will be determined by her study of the conditions that favor the Kingdom and those that are adverse to it, and at the same time, by her loyal support of all that is good, and opposition to all that is evil.

(2) That neither the Roman Catholic nor the Protestant Church has a clear vision of the Church's true function, and only in recent times has the essential Christian ideal been rediscovered and proclaimed.

(3) That in recent years the Catholic Church in South America has faced the problems of society in the person of such ecclesiastics as Edwards in Chile and de Andrea in Argentina, and for that reason, the effort of Protestant Missions on the continent should be directed towards strengthening this aspect of the work of the Catholic Church, it being useless to think of pitting one Church organization against another.

(4) That Protestantism originated as a purely theological movement and was not able to make headway in Roman Catholic countries in the sixteenth century, because of its exclusively theological aspect, which made it distasteful to peoples who had grown tired of theology. On the other hand, had such a movement as that of the Anabaptists or of the Quakers been known in Latin countries at the time of the Reformation, Protestantism in this form would undoubtedly have found acceptance and made progress.

(5) That Protestant Missions at the present time give great prominence to minor doctrines which have no intrinsic

importance, especially for Latin Americans, and for that reason their work is very largely sterile. The Churches that support these Missions have more need of catching a vision for themselves of what the Kingdom of God means than of propagating in Latin America their dogmatic shibboleths and ecclesiastical institutions.

(6) That the future of Christianity in South America is not bound up with ecclesiastics or with ecclesiastical organizations, but with lay workers. Christian endeavor should be directed towards intensifying every form of effort that makes for righteousness in both its ideological and practical aspects, and at the same time, create groups for the cultivation of the spiritual life.

The Evangelical missionary movement owes a debt of gratitude to this "Unattached Christian Worker" for his frankness. His point of view is representative of that influential school of religious thinkers which holds that the chief function of religion is sociological; that institutional Christianity is outworn and has no future; that Christian doctrine has a purely subjective value. It is not the function of this Report to discuss these questions. We confine ourselves strictly to those points in the document under discussion which have a direct bearing on our present subject. We second with enthusiasm the point of view that the Christian Church has a mission of healing to human society, and that the social aspect of the Christian message and the social side of the Christian obligation have too often been forgotten. We take issue, however, with the writer of the document on three principal matters. First, *the Protestant Reformation was not on its religious side the substitution of one style of theological logomachy for another.* Religiously it had two aspects. On the one hand, it was a revolt against every mediating influence, whether dogma, human person or institution, which came between the living God and the human soul. On the other hand, it was a serious attempt to get back to primitive Christianity as that was portrayed in the Scriptures. The new principles exercised a profound influence not only on religious life but on political and social life as well. It is unfair to indict the Reform-

ers with not having seen at a glance all the social and other implications of their own principles, and with not having been able to anticipate the modern "Back to Christ" movement which is the child of subsequent generations of research and thought. They were men of their time, but their work was done on the highway of true religious and human progress.

Secondly, *it is not correct to say that representative Evangelical missions in South America exist mainly for the propagation of their own peculiar theological tenets and the imposition of their special ecclesiastical forms.* What representative Evangelical missions are specially interested in propagating is not what is peculiar to each but what is common to all. Their main object is to bring men into touch with the living Christ who can transform their lives. There is, we believe, no denomination within the group of Churches that form the Committee on Co-operation in Latin America that would not be prepared to sacrifice any number of non-essentials in theological thought and ecclesiastical procedure in the interests of the greater cohesive unity and efficiency of the Evangelical movement as a whole.

Thirdly, we believe that *the formation of such religious groups as an "Unattached Christian Worker" proposes as the solution of the religious problem of South America has a place to fulfil in the religions of the continent.* Such groups, with their loose organization, would attract persons who have deep spiritual experience and convictions who find nothing to satisfy them among the organized churches as they know them. On the other hand, we do not believe that they would exercise any spiritual influence over the great masses of the people who will never be evangelized, never become citizens and servants of the Kingdom of God, never develop a full Christian experience save through the instrumentality of organized Christianity. The fact that there is a coming time when religion shall be fully laicised, when human society shall be so fully Christian that there shall be no need of any special temple, but "the Lord God and the Lamb shall be the temple of it," does not mean that there is no place now for the special servant of Christ and the special place

of worship. Rather we believe that the glorious consummation of Christian endeavor will be brought about when the members of the Apostolic Succession of preachers and teachers and the entire group of specially consecrated buildings serve the end for which they exist, and prepare themselves and society for the day of their exit, when God shall be all and in all.

3. *The Basic Conditions of Evangelical Progress.*

We venture, in concluding this Report, to sketch what appear to us to be the basic conditions of Evangelical progress. If the Evangelical movement is to be a true organ of the purpose and power of God, two things are necessary from the human side, a prophetic spirit and an adequate embodiment.

(a) *A prophetic spirit.*—South America's chief need is prophets, prophetic men and prophetic books. The spoken and the written word are both required to make the oracles of the Eternal echo through every nook and cranny of individual and continental life. Fire-anointed lips like Isaiah's and pens guided by an intimate experience of God and His will are the prime necessity. These, and these only, are capable of flashing new spiritual visions before the minds of men and of illuminating the sordidness of present conditions with the white majesty of purity and truth.

(1) The first need is a *new vision of sin.* Sin as a bloodless theologic abstraction or ceremonial omission must give place to sin as a personal infraction of some eternal law of righteousness. What Puritan theologians called "law-work," meaning the pricking of conscience by the application of God's law, "which is exceeding broad," is required to awaken the dormant sense of sin. Sins, secret and public, must be "set before the light of His countenance." Evil in all its phases must be shown to stand in eternal opposition to the will of a holy and loving God. The meaning of holiness, human and divine, must be interpreted to the people in language they can understand. Isaiah, who saw God "high and lifted up" in the temple; the men whom Christ called "whited sepulchres," and those He drove from the temple courts;

Peter, who denied his Master, and Judas, who betrayed him, must all be allowed to tell their stories. The King of Israel who violated the sanctity of a home and suffered ever after in his own; Lady Macbeth's hand which all Arabia's perfumes could not sweeten; a scarlet letter on a human breast; scars on children's characters and faces, betokening parents' sins; broken human earthenware jettisoned in one-room hovels or stinking prisons, must show the consequences of sin, one's own or that of others. In a word, Scripture and literature, art and science must be made vocal, to broadcast through South American lands the eternal distinction between right and wrong and the eternal connection between sin and suffering.

(2) *A new vision of Christ* is a second necessity. The Jesus of pure tragedy, the "Spanish Christ," must be supplemented by that powerful Personality who burned with indignation when confronted with organized deceit and oppression stalking beneath the cloak of religion. At the same time the infinite tenderness of Jesus towards the sinful, the weak and the helpless, should receive equal emphasis. In a word, we believe that in South America the view of Christ which should be most constantly and vividly presented is that in which He appears in closest connection with sin. Let Him stand forth in the gospel message as the stern Judge of wanton evil, as the merciful Friend of struggling sinners, as the Divine Saviour whose passage through Time was an event of redemptive significance and whose endless existence as the Exalted Lord guarantees the triumph of righteousness upon earth.

(3) In close connection with a new view of Christ we would emphasize a *new view of Christian discipleship*. The fundamental relationship between believing and living should clearly be set forth. Stress should be laid upon the fact that a believer in Jesus Christ cannot live for himself; cannot fulfil his religious obligations by the fulfilment of mere rites; cannot relegate his religious convictions to a wardrobe or a lumber room, to take them out only on special occasions. It should be made clear that for each Christian soul there is a self to be denied, a Master to be followed, a Cross to be borne, and a Kingdom to be established, where God shall be all and in all,

and where His will shall be done on earth as it is in Heaven.

(b) *An adequate embodiment.*—The prophetic spirit to which we have referred must be adequately embodied in institutional forms.

(1) The Evangelical movement *should touch life at as many points as possible.* This is necessary for two reasons: Firstly, because the movement is taken to represent civilizations which have been moulded by Evangelical thought and life, and secondly, because the Christian life should be expressed in connection with every legitimate form of human activity. In other words, it is necessary that as comprehensive a program as possible of missionary activity should be developed in order that the results of Christian faith in different aspects of life may lead the thoughts of men to the Christ who is the object and inspirer of that faith.

(2) The Evangelical movement *should be as non-ecclesiastical as possible.* The impression should not be given that iron-cast kinds of ecclesiastical organization are necessary for the production and development of Christian character. Special effort should be made to avoid the imposition or perpetuation of ecclesiastical forms that do not belong to the essence of New Testament Christianity, and which may not be suitable for the development of Christian life in South America. This will mean that the idea must not be allowed to perpetuate itself in South America that Protestant denominations are no more than a set of warring organizations whose sole aim is their own glorification and aggrandizement.

(3) The Evangelical movement *should make provision for the delivery of a religious message without the ordinary trappings of a religious service.* It is our conviction that the greatest opportunity of the present hour in South America is theirs who will deliver God's message as it was once delivered by the sea of Galilee and on the Athenian Areopagus without any of the elements of worship. That is to say, what is known in Spanish as the "conferencia sin culto," should become one of the recognized institutions of the Evangelical movement. From all parts of the continent testimonies have come to the effect that the

simple unaccompanied presentation of the gospel by men who have the power to do so clearly, attractively and with passionate earnestness, will win a hearing anywhere. This kind of institution is particularly necessary on a continent where the traditional conception of religion is that it is separated by an impassable chasm from all thought and life that are worthy of the name. If the average South American regards religion as nothing more than ritual, he must be taught that in Christ's religion form is a contingent, not a constitutive property, the expression of spiritual life, not its substitute or creator.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Dr. John A. Mackay, of Peru.

This Report discusses five great problems, every one of which is in a proper sense a religious problem. Most important of these problems, the one at the basis of the solution of all, is what we may call a collective personality, the South American soul or religious consciousness. What is that soul and what are its needs? This is a question not easily answered. The Report affords a fine study of the cultured Latin mind. We are dealing, however, with three classes in South America, (1) the highly cultured section, (2) the semi-civilized, uneducated mixed population, and (3) the uncultured Indians. The Report is right in emphasizing the first class, since it is easily the directive and dominant class.

The Roman Church constitutes a special problem, because it is the all powerful traditional force with which the Evangelical Church must reckon. Still other forces such as Theosophy, Spiritism and the like are taken into account by the Report, but they are only side issues. Let us ask how the churches are to face all these problems. The answer is in two ways, by a new point of departure and by a new crusade.

(1) As to our evangelistic point of departure, it is clear that we need to make a fresh survey of each field and to get at the real facts. Such a course will prevent missionaries from misjudging their people and will enable them to determine how to carry on institutional work for each people. Each race has its own psychology. Again we note that it is needful to recognize many spiritual viewpoints other than our own. Altruism is displacing exploitation. Even Spiritism and Theosophy are evidences that the spirit of God is at work, wrongly directed, of course, but manifesting the desire of men to have a friend in the universe.

As for the Roman Church, thinking minds have come to the conclusion that it affords no thorough solution for human spiritual problems nor is likely to do so. There is no Christian term in common use which it has not distorted or viti-

ated. It is too thoroughly occupied with ecclesiasticism to contribute to the needs of the masses.

(2) As to our new crusade, it will consist of the intelligent facing of these problems. (a) They must be faced in the right spirit, unitedly, with loyalty to the living Christ and with His love in our hearts. When we begin to identify our varied interests in this way, we will supremely love one another. (b) We must accept all the consequences of loving Christ and of loving one another. Without such a spirit cooperation becomes merely mechanical, a scheme only, not a flaming spirit, not a whit better than an international treaty. We must distinguish unity from uniformity. The true idea of Christian unity is to think ourselves one in Christ, "resolving to love" and taking the consequences. (c) Our message should be prophetic. People are tired of the priestly message about the Christ who was. It should emphasize personal sin and everything in life that is not in accordance with the mind of Christ. This can be done concretely by pointing out social and individual cases of sin in the light of God's law. In our churches there seems to be an insufficient sense of personal sin. We are so absorbed in the doctrines that sin is forgotten and the result is pride. We must present the cross not as a tragedy, but as the greatest triumph of our Lord. We can overcome human sin through loving Christ so that evil will disappear in the light of His power.

As a part of the crusade, we must develop two new forms of evangelism. (1) Public preaching, conferences, etc. Without the use of liturgy or trappings, our simple message would be that religion is a life and that the gospel gives power. We must meet men face to face, giving the living word of the living Christ to living men. (2) Especially selected men must work with those who have a wrong conception of Christianity. These groups are floating around in every city. Such may be gradually introduced to the personal Christ who renews life. Let the subsequent form which their religious life takes grow out of that contact with Christ.

II. The Roman Catholic Church.

Rev. Dr. Juan Orts Gonzales, of New York, said that the Roman Catholic Church can be compared to a chameleon and a leopard. Like the former, it can change in some respects. In England and in the United States, it advocates the separation of Church and State, in Spain it advocates centralization. It stands for separation or control as the case may be.

It is also like a leopard which is said never to change its spots. There is no possibility of any theological changes in the Roman Catholic Church. Those Protestants who look forward to some sort of final union will be disappointed. We must distinguish between doctrines and practices. Roman Catholic doctrines are usually quite good. They differ but little from Protestant doctrines. Romanists regard the Bible as inspired, but by their doctrine and interpretation make that discovery of little account.

As a Church, we cannot expect Roman Catholicism to cooperate in any real way with Protestantism. As individuals, there may be many dealings with Roman Catholics. Roman Catholics as individuals are better than the system. (a) This improvement is not due to fear or cowardice. It is because of a finer conception of tolerance and liberty. It is found mostly in America, where a distinction is made between Roman Catholic individuals and the doctrines of the Roman Catholic Church. (b) We should distinguish always between doctrine and practise. The invocation of saints is innocent from some angles, but awful in its real import. People cease to be Christian because they lose all connection between belief and practise. We should be careful as Evangelicals when discussing Roman Catholic belief in the Virgin Mary, to do this with all respect.

Rev. Elias Marqués, of Spain, was in hearty agreement with Dr. Gonzales. The Roman Catholic Church adapts itself to all, yet it will never change its skin. Evangelicals must always distinguish between the Church itself and the people who belong to it. The Church never has and never will change. Real cooperation with it is impracticable, but with individuals all sorts of cooperation is possible.

The Roman Catholic Church will always persecute and destroy forward movements which are seeking some form of liberty. The Evangelical method should be to try to reach individual Catholics and to give them the pure gospel.

Rev. Alvaro Reis declared that the Roman Catholic Church is a unity because it is whatever the pope chooses to be. He is not only pope, but he is the council and the church. This idea of unity through one personality is scripturally unsound. We think of God as a unity, but also we think of Him as acting in a three-fold way. The power of the Evangelical Church is in the bringing together into a working unity of many minds and purposes with Christ as a leader.

Much has been said in the discussion against dogma. It is easy to make an argument out of the use of a word. Creed-

less churches, however, amount to nothing, but the creed must be a positive one, not a negative. The creed of Rome is of no significance, since it deals particularly with papal prerogatives.

There can be no real cooperation with the Roman Catholic Church as such. The viewpoints of the leaders are too divergent. One can have many Roman Catholic friends and yet find it almost impossible to work together in real harmony. The Romanist always assumes that his church must have the right of way. Sincere Romanists, of course, often recognize that Evangelicals have truth on their side. This is because they are not good Romanists, neither believing in many of the dogmas of that Church nor going to confession. It seems to many that the only unity that is of any value involves a real unity of the spirit, . . . it must be subjective. This does not mean a complete uniformity. It leaves every type of mind free to contribute in its own way, but there must be a real desire to get together or unity is impossible.

III. Latin Americans Outside the Church.

Mr. A. E. Turner, of Chile (Y. M. C. A.), desired to make a plea for Latin Americans who are outside of the churches. Many of these are men who hold a large section of the wealth of each country, who are interested in its progress, in the welfare of the people and in social improvement. These men are often as Christian in their lives as men in the Church. They are the men who are on the M. E. A. Committees. They need the Church and the Church needs them. They will not join the Roman Catholic Church and for many reasons do not care to join the Protestant churches. To reach them, we must do as Dr. Mackay suggested, giving religious training without the accompaniment of ritual.

Rev. R. D. Daffin, of Brazil, expressed his sympathy with Mr. Turner and others who try to reach certain influential men. Most of them he regarded as moral cowards who do not wish to enter the Protestant churches, because their wives, or their mistresses, or their sporting friends, or their political friends, or their secretaries urge them not to do so. Work must be done among such people, but they should be preached the pure gospel and assured that only those will be accepted as members of an Evangelical Church who are willing to make a public confession of faith in Christ. Until ready to do this, they are not entitled to be regarded as Evangelicals, not even as Christians.

Mr. Harry E. Ewing, of Buenos Aires (Y. M. C. A.), referred to the fact that for fifteen years he had cultivated the closest of relations with students and with men in public life, all of whom had been more or less friendly. To some of them he had been especially close, testing often the spiritual longing of these youths for spiritual truth and for moral betterment. They reveal themselves when they are sure of our desire to render them real service and to meet the needs of their country. We need to run the whole gamut of human need in opening up to them the problems which ought to occupy their lives. There is the abandoned boy or the delinquent boy or the immigrant or the victim of any kind of social wrong. It is a great advantage for the Christian worker to live in the community where his own people live. He will quickly realize that this greatly enlarges his influence. When we do some form of good to the community and truly help its youth, we certainly are following in the foot-path of Christ.

IV. Men with Christian Ideals.

Rev. W. E. Wintemute, of Bolivia (Canadian Baptist), asked what can be done for the men who have Christian ideals, but are not in our churches. The hearts of such men are opened to us today. They desire to know us well, what we preach and what we practice. A lawyer in Lalaz said, not long ago, "I respect Protestantism, but I hate Christianity." There are many who do not know that these are one and the same.

There should be men who will dedicate themselves to work among these people. Why do they not come to our churches? The reason is that the people who do customarily attend are of a different class. These intellectuals do not care to mix with the crowd. If we wish to reach them, we must reach them directly and in their own way.

Rev. J. F. Jenness, of the Union Church, Santiago, Chile, spoke of a wedding at which President Allesandri, of Chile, was present and declared to the company that he was a great friend of the Protestants who were doing an important work for Chile, who even seemed to him to be more sincere than the Catholics. He also related the fact that when the Union Church was gathering funds recently, the president sent a letter of hearty encouragement to a public meeting held at the Young Men's Christian Association. A few more men of conscience and courage such as President Allesandri would be of great assistance to the Evangelical cause.

The *Rev. George Goulart,* of Brazil, felt impelled to discuss the relations between Evangelical Churches in South America and the Young Men's Christian Association. He declared that there was a large opportunity for real misunderstanding between the pastors and the secretaries that might well result in great harm for both. There is little wisdom in over-estimating the social work of the Y. M. C. A., nor is there any good reason for under-estimating it. The speaker referred to the case of a fine Christian young man of his acquaintance who became identified with the Association at Rio. After a while he wrote back that he had lost his old religion, but when he came home a frank and friendly discussion made it clear that he had only modified his views. He still read the Bible and found that it was of great help to him. In this case his own original impression was, of course, entirely wrong.

Prof. Benjamin H. Hunnicutt, of Lavaras, remarked that the experience related by Mr. Goulart proves that constant conference as well as friendly cooperation is necessary as between different agencies who are at work among the youth of any country. These agencies have their own viewpoints and lines of emphasis. Between these there are differences, but not necessarily contradictions. A friendly conference around a table is often the best method of getting together.

V. Social Problems.

Rev. Samuel Valenzuela, of Chile (M. E.), discussed the problem of illegitimacy, so real in Latin American countries. It is due in part to the fact that men move here and there, abandoning their families. They do this freely, not recognizing any binding relationship and wholly ignoring the civil law because of the antagonistic attitude of the Church. To them the only permanent and sacred marriage is a marriage sanctioned by the Church. Many of them avoid this because of expense, yet curiously in many cases when a husband or wife, being brought face to face with the truth, desires to legitimatize their union, one or the other objects. Public sentiment needs training, but at present there is a very serious social problem caused by the multitudes of abandoned women and children.

The Evangelical churches which are really successful have also an active religious propaganda to face. The Roman Church leaders, from the press, the pulpit and the confessional, wield a great power. They seem to have plenty of money for literature, and this fact emphasizes our own need

for an abundance of Evangelical tracts and Bibles for counter use.

VI. The Close of the Discussion.

Sr. Figueroa, of Chile (P. N.), said that of the various aspects brought out in this discussion, two or three are extremely important. One is the problem of racial comprehension. Evangelical work cannot succeed unless the Christian message is fully understood. Missionaries and pastors alike should give much time to the study of hereditary tendencies and cultural influences, in order that the message that they proclaim may be fully comprehended.

Another is the Roman Church. It is not fair to forget the splendid missionary record of that Church. Heroic Jesuits went far into the interior and rendered unselfish service at the risk of life. Our quarrel with Roman Catholicism is not based on any other ground than its present failure to actually meet the needs of its people. It seems to regard personality as more powerful than principles or ideals, a judgment which is not at all in accordance with that of the Evangelical Church. We have only one personality whom we follow without question, and that is Christ.

Again we should carefully study the result of certain tendencies given to the race by heredity. Several writers maintain that the sense of sin has never been cultivated in Iberian races. Certainly the Roman Catholic Church has never instilled the idea that sin is morally evil. The Roman Church has a keen legal consciousness of sin. Sin to the Roman Catholic is something that can and must be settled for in view of all circumstances. It is a lapse from a standard. When an Evangelical speaker talks about Jesus Christ as a saviour from sin, a South American audience wonders what he means. Our most important Evangelical problem today is to awaken a real sense of sin.

THE FINDINGS

1. In order that Christian workers in South America may be in a position to identify themselves as closely as possible with the national life and to understand national problems and aspirations, we recommend that special opportunities be afforded them for the study of Roman Catholicism and of South American history, literature and sociology.

2. In view of the misconceptions prevailing in South America with regard to the true nature of religion, and the rooted prejudices which in consequence of these misconceptions characterize the attitude of multitudes of people towards the liturgic aspect of Christianity, it appears to us desirable that the "conferencia sin culto" should be employed as a recognized method of evangelism, when by so doing the gospel could be presented to people for whom the ordinary type of religious service is without appeal.

3. In view also of the fact that there exist in all large centers groups of people belonging especially to the educated classes who, while being sincere Christians or being interested in Christianity in a general way, are not disposed to associate themselves with any of the existing churches, we recommend that specially prepared men be set apart to work with these groups with a view to leading them to a full experience of Christ, and by gradual and natural stages lead them to a full outward expression of their faith.

4. In order to deepen the consciouness of sin in the minds of the people, we recommend that very special attention be given to the presentation of moral and social obligation in the light of the principles of Jesus Christ, so that each one may judge himself in accordance with the mind of Christ and recognize his personal guilt and responsibility, and so be led to seek divine strength to enable him to fulfill his duty.

5. We consider that the propagation of spiritism and theosophy in several South American countries, together with the new interest in the religious problem which has been noted in this Report, are evidence of a reaction against materialism and of a deep-seated sense of loneliness and desire for spiritual companionship, and that this constitutes a call for a fresh interpretation of the place that belongs to Jesus Christ in all constructive thought on human problems

and of His sufficiency to meet all the yearnings of the human heart.

6. We further consider that the present moment calls for a fresh presentation of the cross of Christ, not so much as a symbol of the Master's fate, but rather as a symbol of His triumph over the forces of organized evil, and at the same time as the symbol for every Christian of whole-hearted loyalty to God and truth, and of death to every unworthy passion and ambition while he lives for the coming of God's Kingdom on earth.

THE REPORT OF COMMISSION TWELVE
ON
COOPERATION AND UNITY

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COOPERATION AND UNITY

I. Forces Working Toward Unity

1. *The Essential Unity of the Church.*

In discussing the subject of church unity it is important to observe the distinction between unity and uniformity. The unity of the Church of Christ, composed of all those throughout the ages who have been redeemed by His blood, is a great spiritual fact. Because there is but one redeeming Christ, one regenerating Spirit, and one God and Father of all whose family the Church is, there can, of course, in this sense be only one Church.

All the members of this one Church who, at any given time, are on the earth constitute what we call "The Visible Church." For the reason given above this visible Church is also spiritually one; and for it the expression of this unity in some external and visible form is the divine ideal for which our Saviour prayed, and which, therefore, must ultimately come to pass. It is an ideal, however, that has never yet been fully realized. In the very first churches planted by the Apostles divisions occurred, which were only temporarily settled by Apostolic authority, to break out again in later times and culminate in the schism between the East and the West, and in the factions which prevented both branches of the divided Church from achieving a complete internal unity.

The long and persistent attempt of the Roman Church to maintain an outward uniformity by external authority, and at the price of freedom of thought and conscience, finally resulted, at the time of the Reformation, in a violent and explosive reaction, which not only separated Protestantism from Romanism, but which continued and was prolonged until the Protestant Church itself grew not as a unity but as a series of religious units.

There are some who contend that the denominational

divisions of Protestantism are the necessary price to be paid for the blessing of freedom of thought and conscience. It can scarcely be maintained, however, that there are enough "distinctive principles" to justify the existence of more than a hundred and fifty independent denominational churches to represent and witness for them. The divisive movement in Protestantism has unquestionably gone to an unnecessary and hurtful extreme. The inconvenience and loss resulting from it has been more and more acutely felt as the churches have come into competitive relations in their efforts to occupy the territory at home, and as they become more and more conscious of their responsibility for evangelizing the regions beyond. The whole modern movement for a united Protestantism has unquestionably received its greatest impetus from our foreign missionary work. Among the many blessings coming to the home churches from their foreign work the greatest have been the rebuke administered to the sectarian spirit in these churches and the catholic temper it has helped to create.

2. *Universal and National Movements Toward Unity.*

(a) *The Conference on Faith and Order.*—An important world movement at present looking to the reunion of Christendom on a common basis of doctrine and order is "The World Conference on Faith and Order," which originated at the National Convention of the American Protestant Episcopal Church, in October, 1910. That Church still retains the leadership of the movement, but eighty-three other denominations are now participating in it, and have appointed representatives on its commissions. The attainment of this goal is manifestly remote, and some of the difficulties to be overcome seem at present almost insuperable. Should they ultimately prove to be so, it is nevertheless true that the movement has already accomplished much good in bringing the Churches represented in it into closer relations of Christian brotherhood, and in strengthening the bonds of spiritual unity among them.

A number of National union movements have occurred in recent years, in some of which results which in the

beginning were believed to be impossible have actually been achieved.

(b) *The Union Movement in Canada.*—Conspicuous among these is the recent union of the Methodist, Presbyterian and Congregational Churches of Canada. It took repeated conferences through twenty years to bring this about, with the ultimate result of revealing to all concerned that their differences in polity were quite largely in the names of officers and governing bodies; while the careful comparison of their creeds revealed a hitherto unsuspected agreement in all the essentials of the evangelical faith. Some legal and governmental questions remain to be adjusted.

(c) *Union in China and Japan.*—The demand for union in the indigenous churches on mission fields has in recent years been growing more and more insistent. In China there has been a consolidation of all the different Anglican bodies into one Church. The various separated branches of the Presbyterian Church have been organized into one General Assembly, into which the Congregational Churches, embracing both those founded by the London Missionary Society and those founded by the American Board, are considering entrance. In Japan, all branches of the Presbyterian and Reformed Churches at work in the country are united in one body called "The Church of Christ in Japan." All branches of the Methodist Church in Japan also now constitute a single Church.

(d) *The South India United Church.*—In Southern India, in 1908, the congregations connected with the London Missionary Society, the American Board, the two Scotch Presbyterian Churches and the Dutch Reformed Church, formed "The South India United Church"; a similar movement is now in progress in northern India. An effort is being made to bring the churches connected with the Anglican Mission in South India into the United Church, but there, as elsewhere, difficulties growing out of differing views regarding the ministry and the sacraments have emerged that have not yet been fully overcome.

Some of these cases illustrate only the union of the separated branches of the same denominational family, but they are all a part of the great world movement

towards the restoration of Church unity. Many other such movements are in progress in various parts of the world which we have not space here to describe.

In regard to the movement toward unity in general it may be said that the outlook on the whole is not discouraging. It is characteristic of all great movements that they have slow beginnings and gather momentum and speed as they progress toward their goal. The facts mentioned above would seem to make it not unreasonable to hope that at no very distant date the true people of God of every name and place will have come to realize the fact of their oneness in Christ, and will have found a way to manifest this oneness in some visible form.

3. *Cooperative Movements Among the Churches.*

The state of the world is such, and the problems confronting our workers on the mission field which can only be solved by united action are so numerous, that aggressive Christianity cannot afford to await the actual reunion of the Churches before attacking these problems by united action, wherever such action is possible.

(a) *The Federal Council of the Churches of Christ in America.*—In the national field, the most important development in interdenominational cooperation was the organization, in 1908, of " The Federal Council of the Churches of Christ in America " by the official action of twenty-nine evangelical denominations. The governing bodies of the Council are made up of the representatives appointed by the constituent denominations themselves. In addition, the Lutheran Church is a " consultative member " and the Protestant Episcopal Church cooperates through its " Social Service Department." The purposes of the Council, as defined in the Constitution, include the following:

1. To express the fellowship and catholic unity of the Christian Church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

In addition to developing the increasing spirit of unity through interdenominational conferences of many kinds, the Council is engaged in an extensive program of active service in behalf of the churches. Through its Commission on Evangelism, it secures a cooperative program of pastoral evangelism on the part of the various denominations in order to make a stronger impact upon the community as a whole. The Council's program in the field of social service has been especially notable. The adoption of the so-called social creed of the churches by the Council at its first meeting in 1908, and its activities in bringing the influence of the churches more unitedly to bear upon social problems have shown that the churches can by combined effort strongly influence public opinion. The most conspicuous field of the Council's service at the present time is probably in the field of international justice and goodwill. It has been the channel through which the churches have expressed themselves with unusual effectiveness on such issues as: war and peace, American entrance into the permanent court of international justice, a more friendly method of dealing with immigration from Japan, and other important issues. A recent development of a Department of Research and Education has the purpose of securing and publishing authoritative information on social, racial and international questions in the light of the Christian principles at stake.

In addition to serving as a center for cooperation among the churches on a national scale, the Council assists in developing local federations or councils through which the churches of the community may deal more efficiently with their own local problems.

The question whether the time has arrived when such an organization might be found helpful in the work of the Evangelical churches of Latin America, is commended to the consideration of the Congress.

(b) *The International Council.*—In the International field, the most important development in this connection was the organization, at a conference of delegates from the various National missionary organizations of Europe and America, held at Crans, Switzerland, in the summer of 1920, of the "International Missionary Council." This body is composed of delegates selected by the National organizations. Provision is made for coopting representatives from Latin America.

(c) *The World Alliance for International Friendship.*—The World Alliance for International Friendship Through the Churches was organized in Constance, Germany, in August, 1914, by a group of Christian leaders of the Churches of Europe and America which had been called together by the Church Peace Union. Its purpose is as follows:

"To organize the religious forces of the world so that the weight of all churches and Christians can be brought to bear upon the relations of governments and peoples to the end that the spirit of peace and goodwill may prevail, and that there may be substituted arbitration for war in the settlement of international disputes; friendship in place of suspicion and hate; cooperation instead of ruinous competition; and a spirit of service and sacrifice rather than that of greed and gain in all transactions between the nations."

There are Councils of the World Alliance in the following countries: Norway, Holland, Hungary, Japan, Italy, Finland, Germany, Belgium, Great Britain, Roumania, Sweden, Esthonia, Bulgaria, Denmark, Switzerland, France, Greece, Spain, Austria, Czecho-Slovakia, Portugal, Lettland, Serb-Croat-Slovene state, Turkey, China, and the United States of America.

The work of establishing National Councils is still going on, and it is hoped that within a year or two there will be a Council in every country in the world, where there is a Christian church.

(d) *The Conference on Life and Work.*—Another important international movement is "The World Conference on the Life and Work of the Church," which is

planned to be held in Stockholm, Sweden, in August, 1925, designed to enlist the whole of Protestant Christendom, and some branches of the Eastern Orthodox Church, in a cooperative effort to bring Christian influences to bear in dealing with the moral, social, industrial and political problems growing out of conditions following the World War. It is possible that along these practical lines the Church may find the way later into the larger realization of its true spiritual unity.

(e) *International Alliances.*—Among the international gatherings which have had large influence in the development of other and more practical forms of cooperation are "The World Alliance of Reformed Churches" holding the Presbyterian system (1875), "The Ecumenical Methodist Conference" (1881), "The Baptist World Alliance," and "The Lutheran World Convention." These have helped to give an international outlook and to promote international fellowship in the separate denominations.

4. *Cooperation in Foreign Mission Fields.*

International cooperation on the foreign field of an organized character and on any large scale is of comparatively recent date. It is largely the outcome of the work of the "Foreign Missions Conference of Mission Boards in North America," of the Conference of Missionary Societies in Great Britain and Ireland, and of the various national and international conferences and councils growing out of these Conferences.

(a) *The division of territory.*—This spirit of cooperation had its first practical manifestation in what may be called "a gentleman's agreement" for a denominational division of territory. The agreement has been carried out with more or less thoroughness in the missionary work of most of the leading denominations. It is cooperation in its lowest form, and one of its unavoidable corollaries is the temporary accentuation of denominationalism in the native churches. The Missions that organize churches in their delimited territory will naturally organize them after the pattern of the Churches they represent. It was necessary, however, to encounter this temporary difficulty in

order to secure the elimination of missionary congestion in certain localities and the extension of the work to unoccupied territory.

Meanwhile, the demand in the native churches for some visible expression of their unity, expressing itself in the rapid disappearance of the sub-denominational divisions imported from abroad, may be depended on ultimately to eliminate the more offensive features of denominationalism, and continually to enlarge the sphere of their cooperative work.

(b) *National Christian Councils.*—In several countries comprehensive agencies for conducting interdenominational cooperation have been organized, such as the National Christian Councils recently established in India, China and Japan. These Councils are formed of official representatives of the different National Churches and of the cooperating missions.

(c) *Santo Domingo.*—The work in Santo Domingo is conducted by a union board in which five denominational Boards participate. This is perhaps the most advanced development of interdenominational cooperation in any foreign field. One great advantage of it is that it has enabled the cooperating bodies so to plan the work as to preserve from the beginning a proper balance in the different forms of service, evangelistic, medical, educational and social. The results have been most encouraging.

5. *Doctrinal Differences as Affecting Cooperation.*

The question has been raised whether it is possible to have cooperation between bodies that differ in doctrinal interpretation. Experience has shown that where the spirit of Christ prevails, it is possible to maintain cooperation in many important lines of work between those differing widely in doctrinal views, provided they are united in a common bond of loyalty to Christ as Divine Lord and Saviour, and in a common sense of obligation to proclaim His gospel to all men.

This question was presented at the Oxford meeting of the "International Missionary Council." The following resolution in regard to it was unanimously adopted. It is

commended to the careful consideration of the Montevideo Congress:

(1) "The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards to which they belong. It is not part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

(2) "But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centres in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the Living God,' and St. Thomas, 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable cooperation in counsel. When we have gathered together, we have experienced a growing unity among ourselves, in which we recognize the influence of the Holy Spirit. At these meetings we have come to a common mind on many matters and been able to frame recommendations and statements. These have never had the character of command or direction, and it has always rested with the Churches or Missions to give them, if they would, authority by adopting them or carrying them into action.

(3) "Cooperation in work is more likely to be embarrassed by doctrinal differences than cooperation in counsel. Yet there is a wide range of matters such as negotiations

with governments, the securing of religious liberty, the combating of evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational methods, etc., which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable cooperation is possible between many churches and missions. Such are the translations of the Holy Scriptures, the production and dissemination of Christian literature, the conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of cooperation in work which this Council or, as we believe, any Council connected with it encourages or guides is confined to those churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of this movement to press for such cooperation in work as would be felt to compromise doctrinal principles or to strain consciences."

6. *Missionary Relationships.*

The regional reports indicate that relations between the Missions and the national churches are in the main cordial and sympathetic. The national churches, in proportion as they are organized and developed, assert their inherent right of self-government and are properly and creditably sensitive to any attempted encroachment on this right by foreign workers. There seems generally to be full readiness also on the part of foreign workers to concede all just demands of the national churches on this point. It is not always easy to mark the exact line where missionary authority should end and the authority of the National Church begin to be recognized. The satisfactoriness of the adjustment will depend upon the extent to which each group is endowed with wise judgment and a true catholic spirit.

What seems to us the true theory is that every national church attaining sufficient development for organization as a church is free-born, having the same inherent right of private judgment and self-government that every Evangelical church in Christendom claims for itself. It is

under bonds to Christ to ascertain and conform itself to His will as to how it shall be organized, how it shall associate itself with other churches and what helps, governments or forms of administrative machinery shall be adopted to conserve its purity and to further its development. The missionary is not in any true sense its creator, but only God's instrument in its creation. It does not, therefore, belong to him nor to the church he represents any more than they belong to it. His one legitimate function is to help in all proper ways the development that must come to it, not from without, but from within and from above.

The ideal of establishing one Evangelical Church in each country is found difficult of realization in proportion as the native churches have already been developed along denominational lines and permeated with the denominational spirit. It is an ideal which should not be abandoned, however, and which is shown by the outcome of various union movements not to be impossible of attainment, even where there has been a long period of denominational history and tradition to be taken into account.

7. Relations with the Roman Catholic Church.

Since the Panama Congress there has been no change in the attitude of the official representatives of the Roman Catholic Church towards Evangelical forces that would justify overtures from Evangelicals for cooperation with that Church as an organization. With a few notable exceptions the Roman hierarchy maintains an uncompromising hostility to all Evangelical work, and regards it as an unwarranted intrusion in a field specifically its own. But there are many earnest souls who have found their way through sacerdotal and sacramentarian obstructions to the true altar, where the one great atonement was made, and found there the one Saviour who is loved and worshipped by all true believers. With these it is easy for Evangelical people to have relations of personal kindness and fellowship.

To utter our testimony without compromising any essential truth and yet in such a spirit of love as not to hurt or alienate those for whose sake we are in Latin America,

would seem to be the very heart of this phase of the missionary problem. In this connection earnest consideration should be given by everyone to the wise words spoken at the Panama Congress on this subject by Bishop Wm. Cabell Brown:

"Let no citizen of the United States say about the Brazilians what he would not be willing to say to the Brazilians. And let no one say about Roman Catholics what he would not be willing to say to a Roman Catholic. Suppose I were talking to a Roman Catholic. You know how kindly and considerate I would be. I would not desire to offend him or drive him away. I should rather try to speak the truth in love, and, if possible, lead him to the full knowledge of the truth. We cannot take too much thought on this matter. We should each one look to the Lord and judge in the light of His Spirit his own methods and words."

The sentiment uttered by Dr. S. H. Chester on the same occasion is also fully applicable at the present time and expresses the present attitude of many sincere thinkers:

"If the time ever comes when the Catholic Church shall recognize our Evangelical work to the extent of being willing to cooperate with us for any common end, let us hope that by that time we shall be ready to meet them at least half way. All patronage of our schools by Roman Catholic parents is a form of cooperation. All help given by individual Catholics in the establishment and maintenance of our schools and hospitals is cooperation. And such facts are common experiences in our work. If we meet such overtures in the right spirit, and if our workers are careful to fulfil the law of Christ in all their intercourse with the people of Latin America, whether Roman Catholic or non-Roman Catholic, they are as certain to win out in the long run, as it is certain that "there remaineth these three, faith, hope and love; and the greatest of these is love.'"

II. The Committee on Cooperation in Latin America.

When the Edinburgh Missionary Conference omitted

Latin America from its purview, the missionary forces engaged in work in those countries decided they must have their own organization and conference. On looking over the situation, the first thing discovered was the lack of cooperation. When the forces were organized and assembled in Panama, in February, 1916, outside of Porto Rico and a plan on paper for Mexico there were practically no interdenominational committees, schools, presses or other movements which would denote that the various denominations were considering their work from any viewpoint other than their own. At Panama there was a continued insistence that the great task could only be confronted by an immediate and systematic development of cooperation among the forces engaged in ministering to Latin America.

1. *The History of the Organization of the Committee.*

The Congress adopted a resolution calling for the continuance and enlargement of the provisional Committee on Cooperation in Latin America. It provided for an American and Canadian section and for a European section of the Committee, each to be made up of a representative of each Board or society working in Latin America which should care to enter upon the plan; of coopted members, chosen by the committee itself, in number not to exceed one-half the total of representative members; and of the president and secretary of each regional committee organized on the several fields. A memorandum was embodied in this article as follows: "It is understood that the functions of the committee are consultative and advisory, not legislative and mandatory."

Following the Congress in Panama, deputations visited various sections of South America and the West Indies. These visits resulted in the holding of several regional conferences and the definite organization of seven regional committees on cooperation—one including Argentina, Uruguay and Paraguay, and one each for Brazil, Bolivia, Chile, Peru, Porto Rico and Cuba. Subsequently regional conferences were held in Mexico, in Central America, and in Venezuela. A regional committee for each of these areas was organized, making a total of ten

such committees. These committees are directly representative of the Missions on the field, each of which appoints its own representative, just as the Boards at home appoint their representatives on the general committee.

Pursuant to the instructions of the Panama Congress, after its findings had been accepted by the Boards interested and the representatives of these Boards on the committee had been chosen, the enlarged and reconstituted American Section of the Committee met at 25 Madison Avenue, New York, January 8, 1917, for its first annual meeting. Successive meetings have been held each year since that time.

The routine work of the Committee is distributed among the following seven sub-committees: The Executive Committee, the committees on Survey, on Education, on Literature, on the Home Base, on Sunday Schools, and on Finance. There are also special committees on the West Indies, Mexico, and Brazil. The Executive Committee meets quarterly; the others, as far as possible, monthly.

The budget of the Committee, dependent at first on voluntary contributions by individuals, has more and more been taken over by the various cooperating Boards, all of which now make regular grants based upon the amount of each society's annual expenditures in proportion to the total expenditures for missionary work in Latin America.

A short time after the meeting at Panama, Professor Harlan P. Beach, one of the delegates, said out of his ripened experience:

"The Panama Congress has surpassed not only the World Congress of 1910, but all others in the speedy mobilization of the varied forces called for by the discussions and papers heard there. Not a sign of flagging interest is discernible in the various committees entrusted with large cooperative responsibilities in Latin America and in North America. The almost unbelievable work that has already been accomplished is beyond any missionary precedent. Scientifically conducted investigations, sane and frank discussions, wise conclusions prayerfully reached, followed by local application of the well planned program to local needs, constitute an achieve-

ment not reached hitherto by any great conference of Christians."

2. *The British Section of the Committee.*

The British Section of the Committee, called for by the Panama resolutions, was unfortunately prevented from immediate formation by the Great War. The American Section, however, kept in touch with the interested British Boards. During a visit of its Executive Secretary to London, in 1921, the British Committee on Cooperation was formed, with Dr. J. H. Ritson, of the British and Foreign Bible Society, as President, and Mr. Alan Ewbank, of the South American Missionary Society, as Secretary. The members of the Committee frankly stated the difficulties encountered in stirring up interest among British Christians for work in Latin America and declared that, while they would cooperate with the American Section in every way possible, the latter would have to carry the major part of the responsibility. The Secretary of the American Section again met with the British Section in London, in 1923, to discuss with its members the part the British Societies would take in preparation for the Montevideo Congress. Again deep sympathy with the work in Latin America was expressed, but since the British Societies felt the greater burden of their enlarged responsibilities in the Orient, they thought they must depend on the American Section, with their cooperation, to take the responsibility for the organization of the Congress.

Fortunately the representatives of the British Societies in South America have taken a full share in the work of the regional committees in those countries. Among the most important leaders in the regional committees of South America have been representatives of the British and Foreign Bible Society, of the Free Church of Scotland, of the Evangelical Union of South America, and of the South American Missionary Society, while the Religious Tract Society of London has recently decided to cooperate in the proposed union bookstore in Buenos Aires. It is hoped that the Montevideo Congress may be able to work out plans for the strengthening of the British

Section of the Committee on Cooperation in Latin America and for the closest cooperation between the British and other Evangelical forces.

3. *The American Section of the Committee.*

The activities of the American Section of the Committee on Cooperation are manifold. It acts as a clearing house and board of strategy for twenty-eight different mission Boards having work in Latin America. It brings these Boards around a common council table to discuss all the problems connected with their work in Latin America. It saves them much money by doing for all of them work which individual Boards would otherwise have to undertake. It represents the Evangelical churches in many international movements, which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, to schools, to business concerns, and to individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin American topics in churches, conferences, conventions and educational institutions. It is developing an ever widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of Evangelical Christianity.

(a) *Its eight objectives.*—Beginning its life some ten years ago as a simple committee to promote cooperation in a limited field among mission Boards, it has gradually been called upon to enlarge its activities, which at present might be summed up as follows: (1) to provide for conference among mission Boards interested in Latin America and to work out methods of doing cooperatively those things they can do better collectively than individually; (2) to interest the constituency of these Boards more largely in Latin America as a field of service; (3) to promote acquaintanceship and cooperation between the Evangelical forces of the various countries of Latin America among themselves; (4) to be eyes for the mission Boards and for the Christian churches in the United States in discovering and analyzing the ever changing currents of thought and action in Latin American life, as these are

related to the Christian Church; (5) to encourage collective thinking both by the Christian forces of North America in regard to Latin America and her problems and place in the world, and by the Christian forces of individual countries in Latin America concerning their relationship to the whole problem of life on this continent and in all parts of the world; (6) to urge upon the people of Latin America the importance of the Christian solution of all problems; (7) to emphasize the value of spiritual contacts and the primal place of righteousness and justice as the most vital elements in building friendly relations among neighboring nations, and (8), to provide information concerning Latin American life to any who seek it and to be vigilant in pressing the moral and spiritual interests of Latin America in all missionary, educational, philanthropic and international movements.

(b) *Its developments.*—In reviewing the few years during which the Committee on Cooperation has been active, the following outstanding developments may be cited. First, there has been an enlarged emphasis on Evangelical missionary work in Latin America. Every one of the Boards, members of this Committee, has greatly enlarged its work during this period. This has meant also an enlarged interest in the churches at home that support this work. Second, there has been an enlarged conception of the meaning and opportunity of mission work in these Southern countries. Many new hospitals, nursing agencies and social centers, have been established; there has been an extension of educational work into new realms and, in general, there has been an enlargement of the sphere of influence of the missionary enterprise. Third, there has been a closer cooperation among the missionary forces. An understanding regarding responsibility for the occupation of territory has been reached in practically every one of the twenty Latin American countries. While there are some societies that do not observe the rules of comity, every one of the Boards that are members, not only recognizes this delimitation of territory, but reports a great gain in efficiency and saving of money because of it. A large number of union schools and union presses have been developed, as

well as many other institutions on a federated or united plan. Probably the greatest gain of all has been in the spirit of unity which has grown among the mission Boards at home and the workers on the field. This spirit is not simply one of "live and let live," but is one of real working together with willingness to sacrifice smaller things for the great work of the Kingdom of God. Some of the most noble chapters in the development of missionary work have been written during the last few years in this cooperative work in Latin America. Today none of the cooperating societies would think of entering new territory or of radically changing its present program without consulting its sister organizations. Fourth, there has been a new emphasis on literature. Before the Committee's organization, while the need of Christian literature was greatly felt, there was no way of systematically developing it. This Committee has furnished the organization through which the Missions have been able to work for the development of this most needed arm for the propagation of the gospel. Fifth, it has published an organ that represents Christian opinion before the Spanish-speaking world. The publishing of *La Nueva Democracia* is in some ways the greatest single achievement of the Committee. It has long been recognized that such an organ was necessary for reaching the educated classes of Latin America. No single society could command the finances, or a sufficient representation of all the forces, requisite for its publication. Its articles are copied by the leading publications of Latin America and of Spain. Sixth, the missionary enterprise has secured a new place in the building of international friendship. This Committee has always eschewed purely political questions. It has, however, sought to do whatever was appropriate in developing international friendship, since it has increasingly realized how Christian work is handicapped by misunderstandings and un-Christian relations between the various nations of America.

(c) *Its service to the Americas.*—Great opportunities have been recently offered to the cooperating agencies to lead in the new social movements in Latin America. A few incidents selected out of many will serve to illustrate

this. As a result of a conference of Chilean students, held under the auspices of the Young Women's Christian Association, the students of the university requested a missionary who was teaching English in the latter institution to organize a Bible class for them. A number of the students from that same conference have organized a social settlement in the slums of their city. In Brazil, the Government has requested the Committee on Cooperation to assist it in the gathering of statistics and has invited its cooperation in the solution of the Indian problem. In Argentina the literary editor of one of the great daily papers has recently become so interested in giving Christianity to the educated classes that he has become a secretary of the Young Men's Christian Association. In Colombia and in Mexico, Evangelical ministers have been invited to work with the labor unions. In Cuba, the citizens of several towns have raised funds for the purchase of school property which was given to the missionary societies. The secretaries of the Committee in recent trips through South America have found remarkable opportunities for helping government educators and also for presenting the spiritual message to leaders of Latin America through lectures in universities and in other ways.

Opportunities for the Committee's leadership in the United States are larger than ever before. The commercial interests, which were doing so much to bring Latin America to the attention of the public a few years ago, have now, because of financial difficulties, largely withdrawn such activities. Seven important magazines in this field have lately been abandoned. The official Bulletin of the Pan-American Union, *La Nueva Democracia* and Inter-America are the only publications left in this field, except a few trade journals. Many of the numerous societies that formerly existed have now been disorganized. The Pan-American Union and the Committee on Cooperation in Latin America are about the only organizations now active in this field. The official character of the Pan-American Union very largely restricts its sphere of activities. The demands on the moral and religious forces for service and friendship are heavier than they have ever been.

(d) *Results which it has attained.*—The situation on the mission field itself, as related to cooperation, has been completely changed in practically all of the twenty Latin American republics.

Division of territorial responsibility.—A well-considered division of territory has been accepted in nearly all of the fields. A program for the distribution of territorial responsibility, probably unequalled in any other mission field in the world, has now been completely carried out in Mexico. In Central America each of the republics is definitely assigned as the special responsibility of a particular Board. In Cuba, by the withdrawal of two Boards and the readjustment of territory among others, a situation which was formerly most unsatisfactory has now been adjusted so as to eliminate almost all overlapping. In Porto Rico the excellent zone system, almost the only national agreement concerning territory in all Latin America before the organization of the Committee on Cooperation in Latin America, has been readjusted to meet the changing conditions. In Peru three mission Boards have arrived at an agreement as to territory, though there are still minor difficulties to be settled. In Bolivia the same is true. In Chile the Presbyterians and Methodists, the two Boards doing the greater part of the work, have, by exchanging territory, improved former arrangements and eliminated all overlapping. In Paraguay the Methodist Board has withdrawn, leaving that field to the Disciples of Christ. In Uruguay the Methodist Board is the only member of the Committee on Cooperation in Latin America. In Argentina and Brazil, the two largest South American countries, there has been much readjustment between the various Boards since the holding of the Panama Congress. There is yet to be worked out, however, a national division of territorial responsibility in these countries. Venezuela and Colombia are still largely the responsibility of the Presbyterian Mission Board. In Ecuador the Christian and Missionary Alliance is the only regularly organized Board at work.

Union institutions.—The following is the inspiring list of union institutions developed under the auspices of the General and Regional Committees: (1) union theological

seminaries in Mexico, Porto Rico, Chile, Argentina and Brazil; (2) union papers and bookstores in Mexico, Porto Rico, Cuba and Chile; (3) union literature work in Brazil and Santo Domingo; plans are now being developed for such work in Argentina; (4) a union college and a woman's training school in Argentina; (5) federated educational work in Brazil, Chile, Cuba and Porto Rico; (6) union hospitals in Mexico, Santo Domingo and Brazil; (7) annual interdenominational summer conferences in Cuba, Porto Rico and Chile and educational conferences in Brazil, Cuba, River Plate and Mexico; (8) a union Board in Santo Domingo, an entirely new plan for administering the whole work which five denominational Boards support through a central administrative body.

Literature.—Each year the work of literature becomes a larger and more important element in the general program of the Committee.

The great objective of the Literature Department of the Committee is the provision of more and better Spanish and Portuguese literature for the Christian constituency in Latin America. In the attainment of this purpose the Committee develops ten distinct lines of activity; (1) making, subsidizing and supervising translation; (2) securing the publication of these translations; (3) enlisting the interest of qualified indigenous writers in the production of original works; (4) subsidizing the publication of books badly needed but not commercially profitable; (5) publication of *La Nueva Democracia*; (6) insuring the general circulation of good literature by the operation of a mail-order book business; (7) publication of such books as the Spanish Commentary on the International Sunday School Lessons; (8) preparing material for a regular press service for both the religious and secular press in Latin America; (9) preparing a monthly "Sermon Material Service" for more than six hundred local pastors in Latin America; and (10) general supervision over the activities of cooperative bookstores and publishing houses in Mexico, Porto Rico, Cuba, Santo Domingo, Chile, and of one in process of organization in Argentina.

The production of Portuguese literature, being of primary interest to Brazil, is centered in that country, the

Committee in New York confining its aid to the payment of the salary and office expenses of Prof. Erasmo Braga, himself a distinguished writer and the head of our literature work in Brazil. Prof. Braga has enlisted the help of a very capable group of associates in literature work and they are rapidly building up a body of Christian literature in Portuguese.

In addition to the publication of a considerable number of new books the Committee has been able to secure the republication of some valuable books which have long been out of print. This was chiefly accomplished through the placement of supporting orders by the Book Department of *La Nueva Democracia,* which encouraged the publishers to get out the new editions. This department has steadily enlarged its business, until it is now in a position to furnish a complete wholesale and retail book service to any part of the Latin American field. The stock has been enlarged so that the Christian literature produced in any part of the Spanish-speaking world is now assembled in New York.

There is prepared once a month, by the Editor of Spanish Publications, a sermon outline with various suggested treatments of the topic, exegesis, illustrative material and references to additional sources of information. A regular press service for the religious press in Latin America and another for the secular press is maintained by the Committee. These articles are sent to nearly a hundred religious periodicals and to three hundred secular publications.

Through ceaseless activities and many experiments the Literature Committee has evolved a practical, tested plan, which provides for the use of all available forces for meeting the needs in this great field. Today it is only a question of releasing sufficient men and money to carry out the plan.

Temperance work.—The Committee continues to be the channel through which the temperance forces of the United States are working in the Latin American field. The work of our Secretary in Mexico has been particularly successful. The greatest single service rendered has been in helping to secure the adoption of a program

of temperance education at the Fifth Pan American Conference.

Religious education.—The Sunday School Committee, appointed recently to coordinate the Sunday-school work in Latin America, as the Literature Committee has done it for literature, has made considerable progress. The Executive Secretaries of the Regional Committees on Cooperation in Brazil, Cuba and Mexico have taken prominent parts in leading the Sunday-school forces in those countries. The Committee seeks the closer coordination of all Sunday-school forces in Latin America and the working out of complete courses in religious education for both pupils and teachers.

The Central Conference of the Methodist Episcopal Church, at its meeting in Panama recently, requested the Montevideo Congress to take up the question of associating the Sunday-school forces of South America more closely with the general work of cooperation. The Committee has furnished aid to those interested in extending the Daily Vacation Bible School movement to Latin America. This has been done through the secretaries of the cooperative committees.

Work among Indians.—The Committee has given special attention to the needs of the millions of neglected Indians in Latin America. Two representative conferences have been held at which careful studies on conditions among the Indians were discussed. At the latter of these, held April, 1924, in New York, a Commission on Indian Work was authorized. While this Commission will be connected with the Committee on Cooperation in Latin America, each interested Board has been asked to appoint its own representative. The Commission expects soon to inaugurate a large program on behalf of these needy peoples.

The Faculty of Theology and the Social Sciences.—In Montevideo there has been planned this largest of all of the projects developed through the Committee on Cooperation in Latin America. It would be, not only an interdenominational but an international institution for the graduate training of men and women for leadership in the Church. The plan also calls for a school of social

sciences and a language school for missionaries. The Methodist Central Conference meeting at Panama specially requested the Montevideo Congress to give this project careful attention.

Special funds.—Three special funds for cooperative work have been approved by the cooperating Boards, which have not yet been raised because of financial difficulties. These are as follows: *Christian Literature Fund,* for the strengthening or establishment of various union bookstores and periodicals in all Latin American countries and the financing of a Union Board of Trustees to publish books in Spanish or Portuguese; *Fund for Apologetic Lectures,* to employ lecturers, foreign and national, to give the Christian message in colleges, theatres, clubs, labor organizations and like centers; *Fund for Conference Centers,* to secure grounds and equipment in each country where workers of all denominations can gather together for conference and rest.

This brief review indicates something of the range of the activities of the Committee on Cooperation as it takes into its purview what all the mission Boards are doing, and the whole social, economic and religious conditions of all twenty Latin American republics. This is the only part of the world where a continent and a half speaks practically the same language and has, essentially, the same problems and ideals. It is inspiring to plan a united program for a whole country. But to serve unitedly one of the great sections of the world, embracing twenty republics, is a far more challenging task.

(e) *The new situation in Latin America.*—The recent rapid development of the influence of Evangelical forces in Latin America owes much to the new spirit of unity which is impressing the people in general. The city of Rio de Janeiro is one of the largest centers of the Protestant Church in the Latin world. The combined offices of the Committee on Cooperation in Brazil, of the Brazilian Sunday School Association, of the American Bible Society and of the National Committee of the Young Men's Christian Association occupy two whole floors of a downtown office building in Rio de Janeiro. In Santiago, Chile, there are now some sixty foreign workers. Mis-

sionaries are called to teach in the university, to serve on examining boards of state schools, and to occupy prominent places in social movements. In Buenos Aires the Young Men's Christian Association has on its staff some of the best known leaders in social reform in Argentina. "Colegio Americano," supported by the Methodists and Disciples, is securing the attention of state educators, even in that metropolitan center. Montevideo boasts of the finest Evangelical church building for Spanish-speaking peoples in the world. In Montevideo and Sao Paulo the Evangelicals have the two finest equipped girls' schools in South America. In Lima, Peru, a missionary has been elected a regular member of the faculty of the exclusive University of San Marcos. In the city of Mexico an audience of a thousand often gathers on a Sunday evening in one of the churches, which has a Sunday-school of some six hundred members. In Porto Rico the Evangelical Church is recognized as the most aggressive force for social reform.

Organizers of the Panama Congress and workers in the Committee on Cooperation in Latin America may well take courage at the part this movement has had in bringing the Evangelical work to its present strength. The difference between the impact of the evangelical work in the community in 1916 and at present is truly remarkable. It has been brought about by a united study of the task, a united program of action, the presentation of a united front before the community and a broader, more positive, more comprehensive conception of the service to be rendered.

III. Regional Committees in South America.

Regional committees have been organized to bring together the Evangelical forces in the following countries: Brazil, Bolivia, Chile, Peru, the River Plate and Venezuela. None has been organized in Colombia or in Ecuador, because in each of these two countries there is only one Board with the exception of a few, small, independent missions. It is regrettable that the following reports do not include anything from the Committees in Peru or Bolivia, whose reports have not been received.

1. *Progress in Cooperation Since 1916.*

(a) *Brazil.* (1) *In world relationships.*—The attendance of representatives of the Brazil churches at a number of international missionary and religious gatherings, including the World Missionary Conference at Edinburgh, the Panama Congress, and several world Sunday-school conventions has greatly widened their circle of world relationships. The Committee on Cooperation in Brazil has contributed to this result along the following definite lines:

First: By correspondence with various religious, philanthropic and social organizations, including Mission Boards, the Alliance for International Friendship through the Churches, Church federations in Europe and America and the Bureau for the Defense of Indigenous Races, an organization connected with the League of Nations. Again by interchange of publications with France, Italy and Portugal, and by promotion of close relationships with the churches in these countries, as a result of which the Committee now has a corresponding representative in Portugal and one in France. At the centennial of Brazilian national independence, messages were received from the Evangelical churches in Rio de la Plata and a personal visit from a delegate of the Federation of Evangelical Churches in France. The Secretary of the Regional Committee has attended conferences of students in Uruguay and Argentina held under the auspices of the Young Men's Christian Association. Finally, through the religious press and other forms of publicity, the Regional Committee has been helping to create an interest in the world-wide Christian movement.

(2) *In denominational attitudes.*—A marked improvement in denominational relations is indicated by the organization of a number of local church federations in our larger cities; by an increase in the interchange of pulpits and by the visitation of fraternal delegates at denominational councils. There is also improvement in the tone of the denominational press in its attitude toward denominational controversy, and in the publication of news items, showing an interest taken by each denomination in the work that others are doing.

A Church Relationships Committee, established as a

part of the Regional Committee's work, has been helpful in clearing up occasional misunderstandings between Christian workers and ecclesiastical organizations.

Other indications that may be cited are the assembling at Rio, in 1923, of an interdenominational Evangelical congress; the cooperation of five denominations in the publication of Sunday-school literature; the holding of interdenominational summer conferences at Campinas, Lavras, Castro and Sao Paulo. These have promoted more sympathetic personal relations and have facilitated agreements for new territorial adjustments, such as the one recently made between the Southern Presbyterian Mission and the Christian and Missionary Alliance in North Brazil. The annual conference of missionary educators has aroused an increased interest in their common work.

While the attitude of the national Churches to one another is friendly, there have been as yet little more than declarations of friendship and some exhibits of Christian courtesy, such as the exchange of fraternal delegates at Church councils. There is need of greater recognition among the denominations of each others' discipline, and of a willingness for the transfer of members moving outside of their own denominational bounds.

The Episcopal Church in Brazil reflects in its attitude the broad and fraternal spirit of the missionary bishop who has had charge of its work, but it has as yet taken few practical steps in actual cooperation.

(b) *Chile.* (1) *In world relationships.*—The fifth Pan American Congress held in Santiago, in April, 1923, at which eighteen of the twenty-one Latin American republics were represented, revealed the fact that there had been some progress since 1916 towards a better international understanding. It does not appear that the national churches in Chile have been brought into contact through their own representatives with any of the Christian world movements outside of Latin America.

(2) *In denominational attitudes.*—Relations between the different Protestant denominations working in Chile are friendly, and there is increasing evidence of a spirit of toleration and goodwill among those holding different

views in matters of policy and doctrine. At the Christian Workers' Conference held annually at Angol, in which eight different organizations participate, the denominational idea is entirely discarded.

(c) *River Plate Region—Argentina, Paraguay, Uruguay.*—(1) *In world relationships.*—Through the influence of the League of Nations, in whose work Latin America has had a conspicuous part, and in less degree through the Pan American Congress held in Santigo in 1923, there has been a marked improvement in the matter of friendship and goodwill between the different Latin American countries since 1916. One illustration of this was the generosity of Brazil in cancelling a debt long due from Uruguay, a much smaller country, and in voluntarily acceding to Uruguay's claim as to boundary lines, more being granted than was asked. One exception stands in the relations between Argentina and Brazil, which have been more or less strained on account of their failure at the Pan American Congress to agree on terms of disarmament.

Some suspicion and jealousy between Latin America and the United States has been aroused by the sending of a naval commission from the United States to Brazil. This feeling was especially strong in Argentina and led to increased military budgets. It is quite apparent to careful students of Pan-American relationships that the Evangelical missionary movement has been, by far, the most acceptable and successful agency in promoting international concord.

(2) *In denominational attitudes.*—In the matter of denominational attitudes and the relations between Missions and national churches the situation is greatly improved since 1916. The organizers of the Panama Congress will remember the hostility to its work that was manifested in Argentina, on account of the misunderstanding of the motives and misinterpretation of the plans and purposes of the organizing committee. The impression was produced on some that the objective of the Congress was the amalgamation of the different national Churches with the intention of placing them under the control of the Committee on Cooperation in New York. A supposed attitude

of protection and direction by a foreign element and of a desire to relegate the South American element to a secondary position was resented on the field. The sectarian spirit was also strong and is still too much in evidence.

After speaking of the present rivalries among the nations of the world, which may bring on war at any time, an Argentine report says:

"Removing our vision from this disconsolating spectacle we may arrest it at that of church denominations. What has been the attitude of these in respect to cooperation? One might have hoped that, as men of religion, moving in so different an atmosphere, at least by definition, to that of the man of the world, their attitude of mind would be fundamentally different; yet it is not so. Cooperation between the National Churches depends on factors which to date have not been grasped by the churches: they are not powerful enough to produce an Evangelical opinion in the matter, and the tone which prevails amongst them is determined by the leaders, who usually are the Pastors. Members of the different Churches often view one another as enemies. No small proportion of this lamentable state of affairs is due to the intellectual and spiritual poverty of some of the foreigners who have all but neutralized the benefits of their preaching, by the abominable spirit of sectarianism which they have simultaneously sown amongst their followers."

There has been, however, a friendly mingling of the different denominations. Through the Regional Committees, practically every Evangelical body in this region participates in some form of cooperation. The Southern Baptist Mission does not cooperate officially, but its influence is on the side of the general advance of the whole church and not merely that of the Baptist denomination. The Anglican Church has recently withdrawn from official connection with the Evangelical Council, but the bishop in charge consents to have one of his men act as chairman of the sub-committee of the Council in the preparation of reports for the Congress.

(d) *Venezuela.*—(1) *In world relationships.*—The churches and missionary forces in Venezuela have had

little contact with outside world movements. There was no regional committee till January, 1923, to assume responsibility for promoting world relationships. The visit of the Educational Secretary of the Committee on Cooperation awakened an interest in the work being done in other parts of Latin America.

(2) *In denominational attitudes.*—So far the leadership in Evangelical work in Venezuela has been almost entirely with the foreign missionaries, very few native leaders having yet been developed. Among the missionaries a fine spirit of Christian fellowship has prevailed, and a disposition exists to conduct the work along cooperative lines, as was manifested at the conference held at Caracas in March, 1923. At this conference a proposal was made to establish one Evangelical Christian Church in Venezuela. Two of the denominations represented have given their assent to this proposal, and it is probable that the others will do so.

2. *Cooperative Enterprises Already Sanctioned.*

(a) *Brazil.*—(1) *A central office in Rio de Janeiro.*—All the cooperative work in Brazil centers in the offices of the Committee on Cooperation in Brazil, which has recently been located on a prominent street and forms a most attractive meeting place for the Evangelical interests of the country. Its work includes such activities as preparation of syndicated articles concerning the Evangelical work sent both to the religious and secular press; the preparation of an annual Sunday-school lesson help in Portuguese; a literature exhibit; a directory of Evangelical workers; the coordination of work among the Indians and Japanese; the building up of a Portuguese literature by the publication of original works by native authors and of translations of books in other languages; and a close advisory relation to the Young Men's Christian Association, the Young Women's Christian Association, the national Sunday School Association and other agencies, especially in connection with their publications. The office has a conference room for interdenominational meetings.

(2) *Educational enterprises.*—As a rule the schools con-

ducted by the Evangelical forces have been hitherto largely denominational, but there are several good examples of cooperative effort. (1) Mackenzie College, Sao Paulo, was originally Presbyterian, but, in 1895, it was transferred to an interdenominational board of trustees; (2) the theological seminary at Campinas is a cooperative institution, conducted jointly by the Missions of the Northern and Southern Presbyterian Churches and by the Brazilian National Presbyterian Church; (3) the Union Theological Seminary at Rio has been under the auspices of the National Presbyterian, the Independent Presbyterian, the National Methodist Episcopal and the Congregational Churches. The Mission Boards of the Northern and Southern Presbyterian Churches and of the Methodist Episcopal Church South, were also associated in the enterprise. The entire situation as to this seminary needs to be cleared up and the question decided concerning the Boards and churches that will cooperate in maintaining it, and the extent of their cooperation.

In North Brazil there is a movement to establish a union theological seminary at Recife as the further development of the theological school conducted by the Southern Presbyterians at that point.

The University Federation, established in 1916, is effectively creating a consciousness of unity among the workers in the federated school. The study of technical and religious problems involved in Christian educational work is helpful in many ways, and reveals more and more the necessity for a larger measure of cooperation.

(3) *Literature.*—The Committee on Cooperation in Brazil has given special attention to the coordination of all efforts of the churches, the Sunday-schools, the Young Men's Christian Associations, and of other forces in the production and distribution of Christian literature. The Secretary has taken a large part in the actual production of literature for these various organizations and in supplying the secular press with religious material. The Methodist press, while under denominational management, does work for all the churches. The British and the American Bible Societies of course serve all communions.

(4) *Conference for students.*—Some conferences for

students have been held under the auspices of the Young Men's Christian Association, and some special meetings for students have been held when prominent leaders from the North American churches have visited Brazil. But comparatively little as yet has been done in this important line of work.

(5) *Hospitals.*—The Evangelical hospital at Rio was built and is supported by the members of different National Churches. In the town of Botucatú, in Sao Paulo, a hospital has been conducted for many years on a cooperative arrangement between the local church and the municipal government. The arrangement worked satisfactorily for a long time, but trouble has recently arisen through the interference of the Roman Catholic bishop.

A Christian rest home was opened at Caxambu three years ago, but it has recently been closed. It is hoped to open it soon under a different plan of organization. It seems to be doubtful whether joint responsibilities between foreign Boards and national churches will be successful in highly specialized lines, since the churches feel burdened with carrying forward the immense amount of work that comes in their normal development.

(6) *Other union enterprises.*—At Sao Paulo the evangelical forces have united in establishing a Protestant cemetery. The local Council of Churches conducted a joint campaign in the secular press against the appropriation of public funds for a Roman Catholic cathedral. In Santos the local Church Council established a primary and secondary school under joint control. In Rio there is a Union of Christian Workers which meets periodically and represents the Evangelical forces in public matters. The Union presented a Bible to the President of Portugal, who expressed appreciation of the gift and declared himself to be a reader of the "immortal book of humanity." This association has assisted the denominational churches to solve problems of local comity.

A new cooperative organization of special interest is a library established by Ambassador Morgan, who purchased the religious books of the distinguished publicist, the late Dr. J. C. Rodriguez, and installed them in the office of the Committee on Cooperation in Brazil, as a

memorial of his friend and as a means of spreading the knowledge of the Bible in Brazil.

The Union Church for English speaking residents in Rio is an important influence in the community. It has plans for a representative building, including a social center. There is also the beginning of a similar enterprise at Sao Paulo.

(b) *Chile.*—The cooperative enterprises already sanctioned and in operation in Chile are a theological seminary, in which the Methodist and Presbyterian churches are united; a union book store, conducted by the Methodists and Presbyterians, but patronized by all denominations; a union paper, *El Heraldo Cristiano,* published by the Methodists and Presbyterians; a circulating missionary library, and a Christian Workers' Conference, held at Angol, in which eight denominations are participating.

(c) *The River Plate Region.*—In the matter of territorial occupation there is lacking any comprehensive division of responsibility among the various groups of churches, although there is a general understanding among the Missions that no one of them will enter a district already supplied with Evangelical teaching. An arrangement of comity between the Methodist Episcopal Mission and that of the Disciples of Christ has been made by which the Methodist Mission has withdrawn from Paraguay and from two provinces of Argentina lying on the route to Paraguay.

It may become necessary to fix a time limit for such territorial arrangements, as otherwise large tracts of territory with considerable populations may have their privilege of hearing the gospel from Evangelical sources indefinitely postponed. To prevent misunderstanding and friction in the future it would be well for this matter to be brought up for earnest consideration at Montevideo.

Among the union or cooperative educational enterprises carried on by the Methodist and Disciples Missions are: A union theological seminary in Buenos Aires; a training school for women workers, and the American College. This last occupies a strategic position and is one of the most promising schools in all Latin America. Difficulties have developed in the joint administration of these educa-

tional enterprises that ought to have the careful attention of all concerned.

A movement for providing a union printing and distributing center for books and periodicals has recently been launched and is being agitated with some hope of success. There is an Educational Association including all the educational missionaries of the three countries which meets once a year for the study of school problems. There is a Schoolmasters' Club in Montevideo which holds monthly meetings. There is also a Sunday School Union, which holds a convention once a year at Buenos Aires. In Buenos Aires and in Montevideo there are Ministerial Associations.

(d) *Venezuela.*—No arrangements have been, as yet, actually effected for conducting any cooperative work. Proposals have been made for cooperation between the Presbyterian and the Scandinavian Alliance Missions in the establishment of a union mission press and in the publication of a religious paper, but these measures have not yet been carried into effect.

3. *The Cooperative Enterprises Needed.*

(a) *Brazil.*—(1) *International church gatherings.*—Our Regional Congresses in 1916 and 1922 were international gatherings which left a deep impression on the minds of the young people of the churches in Brazil. The proposed Congress at Montevideo will afford another valued opportunity for bringing our Latin American churches, through their representatives, into vital touch with those of England and North America. It would also be well if our Brazilian churches could be represented in such a far-reaching movement as the World Conference on Faith and Order and at the proposed Universal Conference on the Life and Work of the Churches, at Stockholm, in 1925. Our churches should also be represented in all international movements for the promotion of peace, and for the defense of indigenous races.

(2) *Cooperation in education.*—The University Federation, as noted above, has been working to standardize the courses of the Evangelical schools. The Evangelical churches of France are planning to establish scholarships

for Brazilian theological students at Paris and Montpelier, but only those students who have had a thorough classical training will be able to avail themselves of such scholarships.

(3) *The Graduate Faculty of Theology and Social Science.*—This institution at Montevideo, described elsewhere, cannot be used to any large extent by Brazilian students, except for post-graduate work, on account of its use of the Spanish language. It will serve a very essential purpose, however, in developing a class of men capable of ministering to the educated classes of the country.

(4) *The Language School.*—A language school was established in Rio de Janeiro in 1919 as an integral part of the Baptist College in Rio. This school should by all means be conducted as a union enterprise.

(5) *Summer Conferences.*—A number of denominational summer conferences, such as those mentioned above, have been already established, and more are needed. It would help to avoid overlapping and competition, if all these enterprises were made interdenominational and placed under the general supervision of the Regional Co-operation Committee. The offer was recently made to donate grounds at one of the best health resorts in Brazil on which to establish a summer camp for interdenominational gatherings.

(b) *Chile.*—(1) *Institutes.*—In large cities where two or more churches are at work, the holding of periodic institutes under the leadership of both missionaries and native pastors offers opportunity for a helpful form of cooperation. Such institutes might become training centers for workers in Sunday-schools, in social service and in personal work. The Christian Alliance Church at Temuco is now conducting such a training center with excellent results.

(2) *Metropolitan organization.*—The churches might unite on the direction of work in cities under one management. The work in a city like Valparaiso or Concepcion could be organized on the metropolitan plan with one missionary as director of the work of all the churches. Under him there would be workers in the various depart-

ments such as educational, social, evangelistic, relationship with workingmen. According to the present plan, each Mission has its own directing missionary, which means that several are placed in each city at large expense and with much overlapping of leadership.

(3) *The language school.*—The school at Concepcion, in which Methodists, Baptists and Presbyterians cooperate, should be made available for all Protestant missionaries.

(4) *Summer conferences.*—The summer conference for missionaries at Angol has proven so helpful and so promotive of a spirit of cooperation as to suggest the wisdom of holding similar conferences in other parts of the country.

(5) *Friendly relations among all Evangelical churches.*—Earnest effort should be made to bring about closer and more sympathetic relations between English-speaking and other foreign churches and the national churches. This is especially important in view of the anti-religious influence of many foreigners engaged in business in Latin American countries, and of personal antagonism often developing between foreigners and natives from which the Christian work suffers.

(6) *Cooperation in education.*—A scientifically planned scheme of educational cooperation is urgently needed. Some progress has already been made in this direction, such as the adoption by all the Missions of uniform text books, and bringing the courses of study into harmony with those of the government schools.

In the larger cities it would be advantageous to bring all the Mission schools under one directorate, which could act as a mediating agency between Mission and government schools, aid in securing local financial support, maintain a cooperative commissary department, and secure certain higher grade teachers who might serve all the schools.

(c) *The River Plate Region.*—(1) *The graduate faculty of theology.*—The Methodist, Presbyterian and Disciples Missions have already agreed to unite in this enterprise, but it has been thought best to postpone the actual beginning of this enterprise until after the Monte-

video Congress in order that additional consideration may be given the subject at the time of the Congress.

(2) *An Evangelical hospital.*—An Evangelical hospital in each large city of this area is a real need because, in spite of liberal character of legislation in such matters, it has been found impossible to prevent more or less of intolerance and persecution of Evangelicals in National hospitals. The high cost of such institutions, however, when well equipped, and the impracticability of providing the necessary funds has so far prevented any effective steps.

3. *Union Educational Plants.*

The Argentine report continues: The spirit of cooperation which vaguely begins to outline itself amongst the Evangelical peoples, is, to our judgment, the seed which contains the germ of the factors which will eventually create and consolidate the organisms of all types which will in the future coalesce into the practice of cooperation.

It is a plant which to perdure and give fruits must become deeply rooted in the popular mind, and little effective work will be done whilst cooperation is but the aspiration of the few.

The American College is a North American institute open to the public in general. Only two denominations respond for its maintenance; but we understand that the closed door is not a characteristic, and that cooperation of other denominations would be welcomed. An equal statement may be advanced in respect to the Model Institute and the Theological Seminary.

4. *Union Organizations for Printing and Distribution.*

There does not exist in this Republic any union organization dedicated to the printing and distribution of Evangelical literature. Possibly this may be due to the fact that some of the organizations which work in these districts have means to carry out such work independently; but although the fact testifies to the spirit of sacrifice and independence of such groups, it must also be allowed that it connotes a pitiful waste of energies and money. As

regards denominational papers a number exist quite out of proportion to the number of readers, as each denomination, even to the newest arrival on the field, all have their own organ of publicity. This is a terrain in which the spirit of intolerance and sectarianism is too often shown. The Evangelicals of Spain have managed to recast their denominational reviews in a sole publication which honors them, and of which they can be justly proud; in this zone we are, as yet, far away from such a goal.

5. *Union Conferences.*

In respect to interdenominational summer camps, there is a great need for establishing the same. The Young Men's Christian Association has its yearly summer camps at "Adela" and at Piriápolis, but these are for students only. Certain denominations have held conferences. An interdenominational group under the aegis of the South American Evangelical Union has also conducted most helpful conferences. But there ought to be developed in Argentina, as has been in Chile, Porto Rico and Cuba, gatherings that will bring representatives from all the varied groups together.

6. *Evangelical Federation.*

Some years since the idea of an Evangelical Federation sprang to life in Buenos Aires, and its first act was to establish a new Review entitled "The Evangelical Gazette." The Federative idea made a propitious start and many Evangelicals of different denominations enlisted in its files. But at present it is not so vigorous.

7. *International Church Gatherings.*

International meetings would contribute, without doubt, to the development of cooperation between the denominations; amounting to object lessons which might perhaps dissolve sectarian asperities. Also, though in small proportion, they would contribute toward the dissipation of lack of confidence among nations.

(d) *Venezuela.*—The needs of the Venezuelan churches in the matter of theological education are at present being supplied by the Union Theological Seminary in Porto

Rico, at which five young men representing three missions are now studying.

(1) *Language school.*—There is need of a language school in which all the Missions should cooperate.

(2) *Summer conferences.*—A conference of Missionary Teachers was held in 1924 which will hereafter be held annually. The British and Foreign Bible Society has held several conferences for colporteurs in Spanish, in which others have been invited to take part, but no union conferences in Spanish for native Christians have as yet been held. Devotional conferences, conventions on personal work, conferences on Sunday-school and Young People's work should be established.

(3) *Representatives at international gatherings.*—It would be very helpful if delegates from the Venezuelan churches could attend some of the notable international gatherings planned in the near future.

(4) *Cooperative education.*—As the elementary schools develop, all should be made to harmonize as far as possible both in aim and in method, so that the students, as they enter the higher schools, will be prepared to continue their work more nearly on an equal footing. As far as possible all Mission schools should conform to all the requirements and be coordinated with the Federal system of education, and every effort should be made to make them models for government schools in method and quality of teaching.

4. *Cooperation Among the Churches.*

(a) *Brazil.*—(1) *Union meetings.*—Interdenominational evangelistic meetings, which have played such a large part in British and North American church history for the last half century, have as yet been used to a limited extent in the churches in Brazil. Among the ministry of the national churches, there are now no doubt many having special gifts for this kind of work. In the larger cities especially, the holding of union meetings would not only be found fruitful in the building up of the churches, but would also greatly promote the realization of their common interests and their common life. In the conduct of evangelistic campaigns, it is advisable that the chief responsibility should be placed upon the native ministers

and churches, both in the selection of the evangelists and in the direction and support of the work. In places where the number of missionaries and native ministers is sufficient to justify it, ministerial associations should be formed.

(2) *Cooperation in moral reform.*—In the conduct of moral campaigns against intemperance, gambling or public immorality of any kind, great care should be exercised to avoid becoming entangled in political measures of a partisan character. The definite aims of such campaigns should be to bring great civic and moral issues under the category of applied Christianity, and to educate the public conscience in Christian ideals and in the Christian way of life.

(3) *National convocations.*—National gatherings similar to those held under the auspices of the Laymen's Movement in North America aimed for the development of a missionary spirit in the churches and for promoting interchurch fellowship, proper ideas of stewardship, Sabbath observance and family religion would be a valuable form of cooperative effort. The national churches need to be trained in cooperation. They are all organized on denominational lines and the denominational spirit has been ingrained in them. These Churches now need to be trained in team work, and in appreciation of the paramount importance of the Christian movement as a whole.

The Brazilian Committee on Cooperation has instructed its Executive Committee to arrange for conferences of small groups of native leaders and of missionaries to study the problems relating to Cooperation and Unity. The discussions held at these conferences are the indispensable preliminary to any considerable advance in cooperation.

(4) *Enlarged usefulness of the regional Committee on Cooperation.*—It should be the aim of the Central Committee at Rio, by correspondence and visitation, to keep in touch with the Missions on the field and with the National Church councils. The country is of vast extent; means of transportation are limited and postal service is inadequate. The pressure of local work is so great that it is easy to postpone the consideration of problems of a gen-

eral character. Mission Boards should understand the importance of cooperation as an object to be attained by the Missions on the field, and should make it possible for their missionaries to give time and consideration to this phase of the work. There should also be more intimate relationships between the Regional Committee on the field and the Committee on Cooperation in New York, brought about by interchanges of visits between the officers of these Committees. The officers of the Regional Committee should also take every opportunity to visit the church councils, so as to get in touch with leaders and enlist their interest in the movement.

(5) *Increased usefulness of the General Committee on Cooperation.*—It is the misfortune of Brazil in its relation to the General Committee that the principal work of that Committee is necessarily directed toward the work in Spanish-speaking countries. The literature issued from New York is almost altogether in the Spanish language. The Brazilian Committee on Cooperation is given large powers and is doing a valuable work, but it is handicapped by this fact. The suggestion has been made that the New York Committee might organize a Brazilian department to take exclusive care of the interests of the Brazilian churches. An occasional visit of the officers of the Brazilian Committee to the New York headquarters would help greatly.

(b) *Chile.*—(1) *Union meetings.*—All the churches should cooperate in holding union meetings in evangelistic campaigns and in campaigns for civic and moral reform and the promotion of public health. Especially should they cooperate, through a Central Committee, if one could be organized, in work for temperance reform and for national prohibition.

All the churches should cooperate in the development of public sentiment for the elimination of war and the establishment of world peace. The churches should endeavor by cooperative effort to forestall the development of a war of classes, and to secure the adoption of Christian ideals and principles in social and industrial life.

(2) *Cooperation in moral reform and in religious tasks.*—The churches can also profitably cooperate with cham-

bers of commerce, medical associations, Red Cross and other humanitarian agencies for the establishment of improved sanitary conditions, a good water supply, recreational facilities and for other things which tend to the relief of human suffering and the promotion of the general welfare.

Young Men's Clubs and Bible Classes, interdenominational in character, can unite in the conduct of Sunday-schools, street preaching and religious work of many kinds in the city slums and among the neglected classes in the country.

(3) *National conferences.*—Interdenominational conferences and conventions for the promotion of Christian stewardship, of family religion, of personal work, and for the deepening of the spiritual life would increase the activity and efficiency of all the churches.

(4) *Enlarged usefulness of the regional committee.*—In the constitution of the Regional Committee representatives of the National Churches should be in the majority, and on them should be placed the chief responsibility. Each of the larger cities should have a representative on the Regional Committee who could also be chairman of a sub-committee for his locality. The sub-committee should be so constituted as to represent the various interests of each locality, such as health, athletics, education, recreation and the relations between employer and employee. The Regional Committee should also have a general oversight of all union enterprises.

(5) *Increased usefulness of the Committee on Cooperation.*—It would be very helpful if circulating libraries could be established in connection with all the union book stores. The Committee might also help by sending out men of outstanding ability to give lectures and addresses and to hold interviews with groups of workers in the larger centers. Other suggestions along this line are made in the report of the Commission on Literature.

The Regional Committee in Chile would suggest that an effort be made by the General Committee to make the magazine, *La Nueva Democracia,* more representative of Latin American thought by securing a larger proportion in its contents of articles written on the field.

It would also be helpful, if the Committee could secure the setting aside of strong native men like Dr. Julio Navarro Monzo, or outstanding foreigners like Dr. J. A. Mackay, to give the whole of their time to public lecturing among students in the higher schools and colleges, and among commercial men for the promotion of Christian ideals in business. It might likewise establish a fund to meet the expenses of the field agencies for cooperation and for the support of the larger cooperative undertakings.

A capital illustration of the way in which the Committee can accomplish important results for all the Missions and churches is afforded by the admirable service rendered by its General Secretary at the fifth Pan American Congress in Santiago.

(c) *River Plate Region.*—(1) *Cooperation in moral reform.*—The Evangelical community in this region is such a small element of the general population that it has been able to accomplish comparatively little in the promotion of civic matters by ecclesiastical bodies, and especially by those that may be regarded as exotic in their life. Nevertheless, much can be done through the Evangelical press and from the pulpit. Before such efforts can hope to meet with much success, however, it is necessary for the Evangelical bodies to maintain a high standard of moral and social purity, and to be able to convince influential national leaders as to what they represent in that respect. It has been aptly said by an influential writer that "If Protestantism is no better morally than Romanism, then why change the one for the other?" It is a matter to be considered whether or not too much relative emphasis has been placed on sectarian propaganda and on correctness of doctrinal belief, and not enough on the ethical side of Christianity and the social implications of the gospel.

It is just here that the need is felt for abler and more highly educated leaders in the ministry of the National churches, and of an institution giving the students for the ministry a course of study that will appeal to able young men as do the university courses in medicine or law.

(2) *An Executive Secretary for the Regional Committee.*—One of the pressing needs of this field is an Executive Secretary corresponding to the one in Brazil. The

Montevideo Congress should give earnest consideration to the question of appointing such an officer.

(d) *Venezuela.*—(1) *Union meetings.*—The churches should cooperate as much as possible in union meetings, exchange of pulpits and in evangelistic, civic and moral campaigns. The opportunity for union meetings in Venezuela is small for the reason that at present there are only two cities where there is more than one church.

(2) *Evangelistic campaigns.*—An evangelistic campaign was conducted from January to April, 1923, in which five Missions participated and in which six states and the federal district were touched. The principal evangelist came from Porto Rico, and was accompanied by one of the missionaries of the Scandinavian Alliance. Wherever these men went, a profound impression was made on the people.

(3) *The regional committee.*—This committee should be in close touch with all the cooperating bodies, and should make friendly approaches to the non-cooperating bodies, seeking to enlist their participation at least in conferences.

The Regional Committee should study the problem of occupation of territory and be prepared to give advice with reference to the assignment of missionaries to the most needy places. It should make surveys of the field to be used by the Committee in New York in awakening the interest of the home churches in Venezuela as a mission field.

(4) *The Committee on Cooperation in Latin America.*—The General Committee can be especially helpful to the work in Venezuela by giving it proper publicity, and by bringing the workers in touch with those in other Latin American fields. The work of the sub-committee on Literature is especially helpful. Literature of all kinds is needed, but special attention should be given to that of a distinctly evangelistic character.

5. *Cooperation with Other Forces.*

(a) *Brazil.*—(1) *Governmental cooperation.*—Our Regional Committee cooperates with the government in work of the service for the protection of the Indians, in the de-

velopment of a library and a bureau of statistics, and in rendering more reliable the religious statistics published by the State. During the influenza epidemic, many churches cooperated actively with government officials. The governor of the State of Sao Paulo paid a visit to the headquarters of the Evangelical committee to thank its members for their splendid help. The late Dr. Horace M. Lane, President of Mackenzie College, rendered valuable public services in organizing a system of public education. Mr. Benjamin Hunnicutt, of the Agricultural School at Lavras, has cooperated effectively with the government in connection with exports, the organization of corn clubs, the publication of agricultural literature and in agricultural education generally. He has organized, at Lavras, an annual fair, held on the college campus under the auspices of the local agricultural society. This fair is subsidized by the county, state and federal governments. Farmers, women, schools and merchants contribute each their part and the whole community is reached by this fine example of cooperation. Missions to the Indians are cooperating with the government in saving the Indians from vice and exploitation, and in sanitary measures. There is a large field for cooperation with the government's department of Public Health in spreading information, helping the law enforcement and disseminating educational literature.

Cooperation in public education is limited to the giving of advice and of help, when requested. When the Federal government recently asked public and private teachers to offer suggestions looking to the reorganization of the national educational system, our University Federation prepared a plan, which was submitted to the Minister of Justice.

(2) *Social Reforms.*—Cooperation in social reform has been carried on by the Young Men's Christian Association and by many local societies. The Association is rendering efficient help in the organization of athletic associations and in the anti-gambling and anti-alcoholic propaganda. When, at the beginning of the World War, many working men were left without employment, Christian workers in the city of Campinas entered

heartily into cooperation with other organizations in social relief work.

The churches have a great responsibility in promulgating true Scriptural ideas in such matters as temperance, business reliability and general purity of life. Our native ministers need to be impressed with the responsibility of being the prophets of God to their own people, with the same courage and outspoken frankness that characterized the spiritual leaders in Israel of old.

(b) *Chile.*—(1) *Governmental cooperation.*—The evangelistic forces should continue to cooperate with the government in developing, through the pulpit and other agencies, a sentiment of respect for law and order. The churches should also support the government in all its efforts for social and moral reform, for public hygiene, and provision for educational facilities for the neglected classes. In all these matters the Missions should endeavor to make their own schools models for those established by the government, and the native churches should strive to impress upon their members their responsibility as examples for those on the outside. The churches should also, as they become able, establish centers affording facilities for clean and healthful recreation for all classes in the community. Moving pictures can be used with great effect in parish houses or social halls, not only as affording wholesome recreation themselves, but as an educative agency in every department of the community's social life.

(2) *Capital and Labor.*—The Evangelical forces should cooperate in an effort to effect a Christian solution of the problems of capital and labor. They should unite in an effort to secure for the laboring man proper hours of work, clean and comfortable housing privileges, educational facilities for his children and the payment of a living wage. Efforts should also be made to impress the laboring man with the obligation resting upon him to be reasonable in his demands and to give an honest day's work for honest pay. Industrial mission plants operated by the missions should furnish object lessons of the proper relations between employer and employee. This is a field in which the Young Men's Christian Association as an

interdenominational institution might render especially useful service.

(c) *The River Plate Region.*—All the work of the Evangelical Missions is in a sense cooperation with the government in solving its educational, social and moral problems. The Mission schools supplement what the government is doing, and even when following the same curricula, supply elements that are lacking in the government schools. The cause of temperance is directly promoted by all Evangelical work and in addition special help is often given to this cause by the personal service of the Evangelical ministry. The churches have made some contribution towards solving the leper problem. The Evangelical press has promoted child welfare and individual members of the National churches have helped in this work in connection with the Child Welfare Congresses. The white slave traffic has been combated by both the Evangelical press and the pulpit and emphasis has been laid on the subject of "the white life" for both men and women in all our Mission schools.

(d) *Venezuela.*—(1) *Governmental cooperation.*—The government in Venezuela does not recognize the Evangelical churches sufficiently to admit of any kind of direct cooperation with them. Indirectly the local churches, through the pulpit, the Sunday-school and other agencies, can aid the government's sanitary and educational program.

The government educational system is handicapped by the lack of qualified teachers and in some instances by the undue influence of the priesthood. The Evangelical agencies may cooperate indirectly along this line by providing better schools than those of the government and by providing facilities for teacher training.

6. *Ways of Promoting a Spirit of Cooperation.*

(a) *Brazil.*—The celebration of the Week of Prayer under the auspices of the Evangelical Alliance has done much to create a consciousness of spiritual unity among our churches. A manual of intercession should be published to present to our churches as the object of their prayers. The holding of union services for intercession

needs to be encouraged. The Regional Committee has promoted some conferences especially to study the problems of spiritual amity in sentiment and work. This should be given a prominent place in the program of the Congress at Montevideo.

The notion of the church as an instrument for bringing men to Christ and for establishing the Kingdom of God and not as an end in itself needs to be emphasized, especially among those who have been taught to believe that the Church itself is everything and that out of the Church there is no salvation. In general, we would substitute the idea of cooperation and helpfulness as between the churches for the idea of monopoly and competition. All forms of proselyting should be placed under the ban as signs of narrowness and as showing an unwarranted lack of confidence in Christian brethren of other names.

Information giving a broad outlook of the work and of its opportunities should be disseminated among the churches. Our laymen should be especially enlisted and taught to take intelligent part in both the work of the local churches and in all forms of cooperative work. In all the educative features of our work for cooperation we should make large use of the religious press, and of leaflets and pamphlet literature to be prepared and circulated by our Cooperation Committee.

This educative work on missions, on Christian stewardship, and the idea of our brotherhood with all true believers growing out of our common relation to Christ, should be earnestly pressed in the years following the Congress, so that with united front our Protestant Church may discharge its full responsibility in these significant days.

(b) *Chile.*—Interdenominational conferences and conventions similar to the Christian Workers' Conference for Foreign Missionaries should be held for pastors, teachers, Sunday school and young people to promote mutual acquaintanceship and sympathy in each others' work. Groups for prayer should be organized, composed of workers of all denominations. A "Week of Prayer" should be observed in each community in which all denominations should participate, using suggested prayer topics furnished by the New York Committee on Cooper-

ation. These Prayer Circles would afford an especially fine opportunity to impress the people with the teaching of Jesus concerning the infinite worth of each individual man, regardless of race, calling or condition, and of the equality and oneness of all believers in Him. They would also give opportunity for cultivating the spirit of love which was the central thing in His life.

(c) *The River Plate Region.*—The initial impulse in cooperative work must come from the home Boards. The attitude of the field workers will be largely determined by that of the Boards and their secretaries, and it will be impossible to go far in the matter of cooperation and in the direction of unity unless the Boards and secretaries themselves are animated by the cooperative spirit. It is hoped that one result of the Montevideo meeting will be a new study of the whole subject of cooperation by them and by the churches they represent.

One essential means of promoting the spirit of cooperation is the continual presentation of Christ's own conception of His Church as one body, albeit with various members. The picture of the churches painted in the twelfth chapter of First Corinthians is one that needs to be studied both at home and on the field, until such a thing as rivalry among the branches into which the Church is divided should become as unthinkable as competition would be among the members of the human body.

A frequent exchange of pulpits by the leading ministers of the different National churches would be very helpful.

In view of the small part hitherto taken by the native pastor and leader in bringing about cooperation, a much larger representation should be accorded to the lay element in the hope that they will be able to achieve more satisfactory results.

An Argentine pastor, writing with great earnestness and frankness concerning his ideas of what must be done to promote more cooperation in that country, says:

"In what we have said concerning mismanagement in cooperative movements we have referred only to people of good will, who saw in these failings a reason for lamentation. We have made no reference to the systematically ir-

reconcilable. Formerly, as now, there have been people within the different denominations, disposed to launch the major excommunication against the slightest shadow of a coming together in cooperation. We must not pass unnoticed that in a good number of those who fan this fire, which they themselves seem to think sacred, are foreign missionaries who succeed in inspiring the ingenuous unfortunates who second them, thus prolonging in these countries their own unfortunate theological disputes.

"The men who are in the mission field are, in the main, so absorbed in their work that they have little time in which to extend their vision to the larger field of cooperation. It is one of those cases in which those who find themselves in a forest with the trees hidden from them because of the exuberance of leaves. It is also necessary to realize that mental idleness necessarily comes to men who see themselves obliged to move in a narrow circle; hence it is to be hoped that those in the larger positions of leadership are prepared to contemplate the interests of the kingdom of God as a whole. Men who are in positions of prominence are those who can impress on the denominations the character and government that they wish, and, if they are sufficiently diplomatic, can systematically eliminate prejudice against cooperation and lead their people into a spirit of unity with all Christ's followers."

(d) *Venezuela.*—The development of the spirit of cooperation must always precede any effective cooperative work. There are some individuals and some churches which will not do team work of any kind, because they lack the spirit of cooperation. The development of this spirit is vital to the individual church and to the work as a whole. The best and only means for its development are earnest prayer and close communion with Christ and with Christian brethren.

IV. International Cooperation for Peace.

No Christian gathering of the scope of the Montevideo Congress could come together in such critical times as we face today without giving serious consideration to the question of international peace. Reference has already

been made to this in the section on the work of the Regional Committees. The Universal Christian Conference on Life and Work, to be held at Stockholm, August 19-30, 1925, has a separate commission report on this momentous question, and we have taken the privilege of drawing from that important document in the following considerations:

1. *The Need of a Christian World Order.*

A Christian world order must somehow be substituted for the pagan war-system of the nations. This is the most stupendous and the most urgent task facing the modern world. Man's mastery of Nature's titanic forces has far outrun his moral development. Moral fitness of millions of men to use these mighty forces, as individuals and as nations, must be promptly developed; else our modern achievements in civilization will bring down upon us overwhelming disasters and age-long chaos. The task is one that rests uniquely on the churches, for it is a moral task.

It is becoming clear that in the achievement of a warless world, the state alone is impotent. The assumptions widely held that religious and moral considerations are quite outside the purview of the state; that the state is an institution of power; that it is absolutely sovereign; that it is under no obligation to a higher authority; we begin to recognize, constitute a menace to the world and even to the state in which these conceptions are held. The falsity of these assumptions must be asserted and taught.

On the other hand, since the actual relations of nations are determined by their Governments, the abolition of war can be achieved only by the appropriate agreements, activities and cooperation of states. Moral principles must control the activities of states.

And this raises the question whether a citizen is subject to the state in matters of morals. Can citizens who believe that war and preparations for war are violations of God's universal moral law, be loyal to the state? Can a Christian be a loyal citizen of a non-moral state? Can a Christian in obedience to a command from the state rightly commit acts which would be wrong for him as an individual—theft, deception, anger, revenge, murder?

These are questions which demand earnest study. They involve profound issues in the mutual relations of church and state.

2. *Fundamental Factors.*

Before asking ourselves how the churches of the world can render the service demanded of them in the abolition of war, brief consideration must be given to the real causes of war. Many factors are involved—economic, political, psychological. The following elements can be distinguished:

(a) Modern civilization has made *all the nations of the world extraordinarily inter-dependent.* They are inter-dependent for raw materials. No nation is completely supplied from within its own territories with all the varieties of mineral and vegetable products absolutely essential for its manifold industrial activities. Each nation secures from others, and also contributes to others.

(b) Notwithstanding their vital inter-dependence, *each is absolutely independent politically.* Each naturally seeks to extend its control of the vital necessities of its people, to be, just so far as possible, independent economically and industrially. This it is that has caused the rivalry during recent decades of the peoples of Europe for colonial possessions and for preferential trade rights.

(c) *The growth of population* in all civilized nations is another factor of immense significance. The time is not far ahead when the world's population will overtake its food supply. What effect will that have on the problem of war?

(d) *Secret diplomacy* and secret treaties constitute another factor in the situation. Secrecy has been the habit of governments from ancient times. The peoples have been quite ignorant of the real facts and have been committed to programs that in the end inevitably involved war.

(e) *The existence of nations* and of governments, however, is natural and indeed inevitable. States have come into being to meet certain fundamental needs of great groups of people living a common life. These activities and objectives of government are natural, necessary and

wholly legitimate. Yet these very activities have important bearings on the problem of war.

(f) *Ignorance of each other* by enormous aggregations of men is still another important factor in the problem. Speaking different languages; controlled by different moral, religious and cultural customs; and conscious each of its own history, achievements, needs and interests, each group is apt to regard other groups as strangers and foreigners. Each group ignores the Golden Rule.

(g) *The capitalistic organization of modern society* as a cause of war needs special study. Many maintain that it is the principal cause today and that the war system will continue until private capital is destroyed. Great aggregations of private wealth seek investment in foreign lands. Capitalists have intimate relations with, if not virtual control of, Governments. The resources of Governments—diplomacy, army and navy—are utilized by big business to get opportunity and especially for their foreign investments.

(h) *The spirit of greed and selfishness,* moreover, and the schemes of adventurers and unscrupulous traders in foreign lands to get all that is possible for as little as possible, are common characteristics of many who go from one group to another.

(i) *Our modern industrial system* in its very nature and its faulty method of distributing profits is also regarded by many as *making war inevitable.* To maintain employment, markets must be secured by diplomacy and protected by naval and military forces. Economic militaristic imperialism, it is contended, is an inevitable by-product of our modern scientific-industrial-financial system.

(j) *Partisan politics* in many lands seem also to play a particularly pernicious part in producing the war spirit and ultimately war.

3. *A Great Educational Task.*

In the light of these various factors of the modern world, it is manifest that the achievement of a warless world is an intricate and stupendous task. It is a great educational undertaking. Millions of men in many lands

must be taught to know history as it has actually been. The peoples must get the sober facts—deflating national pride and exaggerated egoism, creating respect for neighbors, and showing that all humanity is indissolubly bound together in a common destiny of weal or woe.

4. *A Cooperative Task.*

Since wars spring from rivalry between nations, peace can come only by cooperation for peace in all matters that threaten to disrupt harmonious relations.

To be specific, methods for international cooperation should be devised in matters of trade, in the fair distribution of food and raw materials for industries, and especially in the maintenance of security and justice for each by the united thought, purpose and power of all. This inevitably leads to some kind of a League or Association of Nations.

5. *The Distinctive Function of the Churches.*

The churches cannot, of course, take the place of the states. Pastors cannot substitute for statesmen in the dealings of nations and governments. While statesmen must draft the treaties, conduct the conferences and determine the legal relations and procedures of the nations, the distinctive field for preachers and pastors is to cultivate among the people the spirit of fair play, the desire for right and truth, and the will to brotherhood.

The churches in every nation can properly request their statesmen to devise procedures, enact laws and adopt treaties that look to international cooperation for the common good in place of self-seeking, nationalistic ambitions, and that substitute law for war in the settlement of international disputes.

The churches must learn to work together in this great task. The churches in each land should establish a Committee for Peace. It should officially represent the entire church body and be composed of the ablest leaders prepared to give adequate time to this vital task. The government should clearly understand that the churches are no longer bound to the chariot wheels of the state; that Christians have a loyalty to Christ that is superior to

every human loyalty; and that as Christians and as churches they reserve to themselves the right to independent, moral judgment upon the international actions and policies of governments.

The demand of the peoples of every land is for permanent peace. But the masses do not see the way. They need the leadership which the Christian Church should furnish. The Montevideo Congress surely has a duty in seeing how this leadership can be furnished for South America.

V. Principles and Problems.

We have in the preceding chapters summed up the world movements for unity and cooperation. We have outlined the work of the General Committee on Cooperation, and have reviewed the programs and aspirations of the various regional committees in South America. We have discussed the Church's duty toward international friendship. It now remains to present a few principles relating to cooperation and to raise important questions concerning the future unity of the churches in South America.

There are overwhelming reasons why cooperation ought to prevail. We must reface the overwhelming arguments in its favor and come to understand why real sacrifices of personal desire are justifiable for its accomplishment.

(1) South American peoples are accustomed to the thought of a united Church as presented by the Roman Catholic Church. Great confusion is begotten in the minds of the people by the multiplicity of Evangelical names and organizations. Only as the missionary instils denominationalism into the national does the latter become a sectarian in his thinking.

(2) There are, at present, in South America, a large number of thinking people who have separated themselves from the Roman Catholic Church, yet are Christians at heart. The Evangelical churches, with their freedom of thought, their acceptance of modern scientific development and their democracy of government make naturally a strong appeal to this class of people. But when confronted with the necessity of selecting one out of several

divisions of the Evangelical church and caring nothing for the historical differences which created those divisions, they are repelled from accepting any of them.

(3) The great expense of equipment and staff in the large cities of South America makes it impracticable for any one denomination to establish educational and social institutions which challenge these great centers of population. On the other hand, the problem of reaching the 10,000,000 Indians in South America is vastly beyond the resources of any one denomination. Practically every Christian force in South America feels the necessity of spending more money and effort on the work now in hand so as to make it more effective. It also sees the needs in many yet neglected fields. Cooperation is therefore at the very heart of the solution of every important problem to be considered at this Congress.

1. *Conference the Secret of Cooperation.*

The basis of all real cooperation is the habit of conference. The history of man's development may be divided into three periods. The first was that of undisturbed individualism, the second that of conflict between policies. Today we are struggling into the third period, that of discussion which aims at the adjustment and harmonizing of conflicting points of view. Helpful conference recognizes certain principles.

(a) *Full liberty must be granted to everyone who takes part in a cooperative enterprise or in its incidental deliberations.* There should be no semblance of coercion and no embarrassment. Each party comes into a cooperative movement in the first place for conference. If its representatives do not wish to go any further they should not be forced. Plenty of room should be allowed for the differences of ecclesiastical organizations. Whenever the policy of a denomination does not permit its becoming a part of a specific movement, it should be under no embarrassment on that account. There should be perfect frankness in speaking our convictions openly in love.

(b) *Conferences with those who differ from us are for that very reason valuable.* There are those who argue that they do not wish to come into an organization with those

with whom they differ or to confer with them. But the greatest value of conferences grows out of the discussions with those who hold varying viewpoints. When entered upon in a brotherly spirit and continued with frankness, such conferences reach real results. To learn from those who differ from us is the rich reward of the conference habit. It is a great mistake to refuse to attend a conference or join an organization simply because other members might differ from us. In a remarkable little book called "The Fellowship of Silence" we are told that "Allan Gardiner was of evangelical upbringing, and when I reached Havelock to preach in his mission he told me so within five minutes of my entering his home; but he hastened to add, 'Therefore I told the forerunner not to send a low Church missioner. We know here that side of truth. What we want to learn is the other side, the sacramental.'"

(c) *Conference looks to the highest common ground and not to the lowest.* In every religious organization there is a higher and a lower stratum of living. We expect others to judge our own communion by its best representatives, those who take the highest ground. We must be careful to judge other communions on this same basis.

(d) *We are all members of one body.* The eye cannot say to the ear, because thou art not the eye thou art not of the body. The hand cannot say to the mouth, because thou art not the hand thou art not of the body. We are all severally members of one body. Not all have apostolic gifts. But whether large or small, we are all necessary for the accomplishment of the purposes of the Head, Christ Jesus our Lord. If there is to be no schism in the body there must be no question as to the recognition of this principle.

(e) *Before the South American peoples the work of the different bodies stands or falls together.* We are, whether we will or not, related to the other religious bodies. This is especially true as concerns foreign workers. The people in these fields do not think of foreigners serving there as representing Presbyterians, or Disciples, or Methodists. They think of such workers as representa-

tives of their national church life in general. The people have not the knowledge to discriminate between the various ecclesiastical divisions developed in foreign countries under foreign conditions, nor do they care anything about these—unless some foreign worker takes much precious time to explain them, which ought to be taken in explaining the gospel itself.

(f) *Above all, we must recognize that Jesus Christ is our Head.* He it is that must direct our every effort. One of the most terrible diseases is locomotor ataxia, under which all bodily control is lost, so that when the mind orders the body to go in one direction, it is just as likely to go on an opposite course. The mind has lost its control over the body. The body then ceases to be of much use. Similarly, when any member of His body ceases to be controlled by Jesus Christ that member ceases to be of real use to the advancement of His Kingdom. It may be very active. It may exert much influence, but it is not building up that which the Head, Jesus Christ, is interested in developing.

2. *The Proper Administration of Union Projects.*

The present era in the administration of Christian enterprises is one of transition. It is beset by many difficulties. The tendency is markedly toward united and interdenominational, rather than separate denominational responsibility. This tendency has brought on the system of committee administration, devised in order to give each supporting agency its voice in carrying out an enterprise. Committees responsible for these inter-board and interchurch enterprises have multiplied more rapidly than has the realization within the constituent organizations of the necessity of setting aside ample time in the work of their executives to attend to such enterprises. Many executives of denominational enterprises are so loaded with denominational obligations that union work becomes something extra to be done only if time from their main task permits. Likewise those supporting union institutions are tempted to answer their calls only after their own denominational enterprises are well supplied. This condition is likely to bring hardship on union work. A union school, a cooper-

ative committee, a united campaign for evangelism or any other cooperative effort, needs the same careful nourishing, the same undivided time of executives and the same promotion before the public that a purely denominational enterprise does.

The pressing question of the proper attention to and administration and support of union projects is one calling for the careful attention of the Montevideo Congress. Either the denominations represented in such enterprises must be prepared to provide definitely in their schedules for such representation, or interdenominational administration must be given larger responsibilities. The marked impatience of workers and organizations with so many calls for committee meetings and for financial support on behalf of what too often seems an outside affair indicates the dangers which union work is facing, unless a less burdensome and a more efficient administration can be found. It seems to be quite clear that the Christian forces are determined on having more rather than less union in the practical program of serving the people. But there is danger that the very multiplication of interdenominational enterprises will react against unity, unless intelligent, scientific, spiritually efficient methods can progressively develop to meet the ever changing conditions.

3. *The Place of the Committee on Cooperation in Union Administration.*

The Committee on Cooperation in Latin America has given little time to preaching or even to studying the theories of cooperation. It has proceeded on the assumption that the best argument for cooperation was the map of Latin America, and that the best justification for the Committee's existence would be help rendered affiliated organizations to make their programs more effective. A review of the Committee's history, however, does show certain guiding principles. In the first place, the Committee has insisted from the beginning that *it is constituted by and is responsible to the constituent organizations.* Each constituent body elects its own member, who speaks officially for his organization. In the second place, the Committee is *primarily for conference.* Agree-

ment in theological, ecclesiastical or organizational ideas of the various member societies is not in any way assumed or expected. Any Christian organization is welcomed that, supporting workers in Latin America, is willing to discuss the common task with others who are pressing the teachings of Christ upon the peoples of these lands. Willingness to sit at the Christian round table in front of the map of Latin America, in order to discuss common obligations, has been the only requisite for membership. In the third place, however, *the practical solution of questions has been continuously sought.* A fixing of definite responsibility for certain tasks and the organization of certain interdenominational institutions which would both eliminate waste and display the Christian spirit before the community, have been fostered. But no organization was made to feel embarrassment, because it did not see its way to go into a particular cooperative enterprise. In like manner any number, small or large, could agree among themselves to go forward in enterprises like union schools, union presses, etc., without waiting for all the members of the Committee to participate. When any such union enterprise was formed, it then became a matter of the cooperating bodies themselves, administered by committees set up by them, unless, by choice, the constituent Boards themselves should request the Committee on Cooperation to administer the enterprise.

It is not to be denied that the plan for each separate union enterprise to have its own separate committee of direction has its difficulties. It sets up such a large number of committees that the matter of getting enough meetings becomes a great problem. A number of union enterprises have thus suffered and in extreme cases have been abandoned, because of a lack of attention from those made responsible for them. There have not been lacking, therefore, those who feel that the Committee on Cooperation should be more largely used as the direct administrator of union enterprises and the responsible leader of union campaigns for their support. The Board of Christian Work in Santo Domingo has gone furthest in this matter, since it has located its administration in the office of the General Committee on Cooperation. A certain

amount of supervision in the conduct of some of the union literary enterprises has also been given to this Committee. But the Committee has taken the position that it is only the servant of its constituent members, and that it would retard rather than put forward the cause by reaching out for more power than its constituent bodies desire it to have.

The meeting in Montevideo will doubtless wish to inquire carefully into this question to determine whether the Committee on Cooperation can better serve the common cause by making changes in these details of policy and practice.

4. *Improvement in the Machinery of Cooperation.*

Undoubtedly the Congress will desire to face the whole question of the improvement of the machinery of cooperation. A vote to work together is not sufficient. An organization must be set up, duly representative of the participating organizations and controlled by them, provided with such executive help that it can carry out with vigor the plans which have been agreed to by all concerned. Such organizations have been attempted in the regional committees as well as in the general Committee.

Experience seems to intimate several things about the regional committees. First, while volunteer service is greatly desirable, workers are usually too overloaded with responsibilities to undertake interdenominational services requiring considerable time. Therefore, only as the regional committee maintains a central office as a headquarters for the Evangelical forces of the country, with an executive who can give his whole time to the work, can it expect to cope with the tasks before it.

Again, official and continued approval, clearly expressed by mission Boards and national organizations is necessary to assure that regional committees shall attain the prestige and authority needed to face effectively the serious problems of cooperation present in each field. Great good is accomplished by having reiterated expressions of confidence in such committees by the missionary and Church authorities, just as the premiers of Great Britain and France have recently emphasized their confidence in the

League of Nations by attendance at its sessions and by referring important problems to it for solution.

Third, the difficulty of bringing workers from distant points to meetings and of caring for their assignments during their absence makes necessary some plan of organizing local branches of these committees on cooperation to carry on the cooperative program in their own communities.

Fourth, since their organization the national Churches have grown considerably. It is therefore necessary to see that these committees are representative of all the Evangelical forces in a country, rather than have them primarily representative of the foreign Missions working in that field.

Fifth, these committees should be so flexible and representative that all the cooperative work done in the country and internationally should clear through them. Where separate interdenominational organizations are doing special work, it is easy to have them considered as taking upon themselves the responsibilities of the general committee for the particular work, acting as sub-committees, as it were, for the regional committee in that particular field. Thus the work of the Sunday-schools, the Daily Vacation Bible schools, the temperance movement, steps in education and other activities have been, in some cases, easily related to the general committee without affecting their autonomy, but very greatly increasing their efficiency and general acceptance. This plan is particularly valuable, when such activities represent help from foreign agencies, which may have little knowledge of Latin American conditions and an insufficient time to devote to the proper projecting of such work.

But all these matters of cooperation are in their first stages in South America. The Montevideo Congress, the first gathering of the forces since the organization of this machinery, will desire to study how cooperation can be made to bring about practical help, rather than simply to add some extra ecclesiastical machinery. Interdenominational agencies, organized to prevent overlapping and overlooking, have sometimes in Anglo-Saxon countries found themselves in need of coordination. Such situations

should be prevented in South America by bringing into closest harmony all interdenominational as well as denominational forces. Can the regional committees, as at present constituted, or by certain changes, accomplish this purpose? Or is there some other better way to do it?

Linked closely to this question is the one concerning the need of an organization of the various churches for work as churches, which would be separate from a more technical organization dealing largely with administrative problems, such as the regional committees have been, up to the present time. In Great Britain and North America the administrative organizations have their interdenominational organization for home and foreign missionary, educational and social work and, in addition, the Churches have their interdenominational federations, which exist largely for the expression of the voice of the churches in relation to moral and social and international questions, where Christian principles are at issue. Whether conditions in the various countries of South America would suggest any such similar dual organization, is an open question.

5. *International Cooperation.*

How the Christian forces in the various nations may more closely work together needs close study. Latin American and Latin European Christians have shown increasingly during recent years the desire to reinforce one another. Brazil has developed close contacts with Portugal and France. Spain has formed a Spanish American Committee and has discussed the matter of an organizational connection with the General Committee on Cooperation in Latin America. It is most desirable that British Christians should be drawn more largely into this cooperative program.

VI. In Conclusion.

Leaving details to the Congress itself, the Commission suggests that there are five urgent necessary measures of further advance before the Evangelical churches of South America.

(1) The Christian communions separately, and in con-

sequence associatedly, must discern more clearly than they do the true functions of the Church, its duties and its problems.

(2) The Christian forces, both national Churches and foreign Missions, in each nation need some central agency of cooperation, controlled and directed by them, yet possessing their full trust and given real responsibility.

(3) The forces possessing and directing this agency should use it freely and fully and discharge through it their common duties, instead of leaving these tasks to independent, undenominational agencies, which act either in part or not at all in the name of the Church.

(4) Between the churches of all lands there should be developed international understanding and fellowship, with such international instrumentalities as are necessary for the discharge of the international duties of the churches.

(5) Interdenominational and international cooperation is possible only when men or groups trust one another and have in their central loyalty to Christ a bond of union stronger than any of the tendencies toward division.

The problems which these advanced steps involve in the field of interdenominational action are not different in kind from those which exist inside each denomination. Interdenominational trust and unity, even international trust and unity, rest on the same principles as intradenominational trust and unity. They all involve one simple problem: Can the diversity of the body be preserved in the unity of the Head for an aggressive service for humanity?

This is the challenge faced by the Montevideo Congress.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Rev. Bishop William F. Oldham, D.D., *of the Methodist Episcopal Church in South America.*

The spiritually redeemed Church of Christ has always been one. The visible organization that contains this church split in two, forming the Eastern and Western Churches (Greek and Latin), not long after the time of the apostles. The attempt of the Western Roman Church to curtail freedom of thought and conscience led to the explosive reaction which concreted itself in Protestantism.

Protestantism has unnecessarily divided into over one hundred and fifty denominations. For the most part, these are now seeking reintegration with each other; and though a reunion of all the parts into one great Church may be remote, thinking and planning for it now are valuable steps towards its consummation. Many tokens of the progressive approach towards this end may be seen, such as the union movement in Canada, the demand of the Chinese and Japanese churches for unification, the South India United Church, the Federal Council of Churches in America, the Foreign Missions Conference, the Committee on Cooperation in Latin America, and the various interdenominational and international movements in Europe, such as "The International Missionary Council," "The World Alliance for International Friendship," "The World Conference on the Life and Work of the Church," together with such smaller groupings as "The World Alliance of Reformed Churches," "The Ecumenical Methodist Conference," "The Baptist World Alliance," and "The Lutheran World Convention." All this tends to show that the church is groping her way to that closer union which haunts the Christian imagination and troubles the Christian conscience.

It is in the foreign mission fields, however, that this movement is seen at its best. It has been happily discovered that "doctrinal difficulties do not separate, if there be the common bond of loyalty to Christ as divine Lord and Saviour."

The Report notes with satisfaction the growingly hearty fellowship and fraternity of the missionaries with the national workers. Whatever may be the Roman attitude, we Evangelicals should seek to cultivate personal friendships and such participation in a common program for the public good as may from time to time be possible. Speak the truth we must, but that truth can always be spoken in love.

Attention is called to the very extraordinary progress made in all matters of cooperation since Panama, in 1916, and under the general direction of the Committee on Cooperation in Latin America. These results are seen in (1) The larger Evangelical work; (2) The creation of new hospitals, of nursing agencies, of schools, etc.; but (3) above all, in the desire for closer cooperation. The greatest single achievement of the decade may well have been the launching of *La Nueva Democracia.* Its articles are copied by the leading publications of Latin America and of Spain. From all these lines of quickened activities many great results are flowing, and of our South American field it may well be said, "Day's at the dawn."

Some items of the effectiveness of the committee are tabulated: (1) The division of the territory among the denominations has been generally accepted and is working well. (2) Several union institutions have arisen. There are, today, five seminaries, three union papers and book stores, three union literature corporations, four union schools and hospitals and interdenominational summer conferences. There has also been a very marked advance in the creation and distribution of Christian literature, though much remains to be done. There has been a marked advance in the promotion of temperance, in which movement the W. C. T. U. has had a prominent part.

Several new opportunities now present themselves for the widening of the cooperative movement. They are as follows: (1) The Sunday-school committee seeks the closer coordination of all the Sunday-school forces and a working out of a literature in religious education and with reference to the Daily Vacation Bible School. (2) A possible combined approach to Indian work. (3) a union theological seminary for which possible plans are submitted for combination, with other educational enterprises to make the beginnings of a commanding educational center.

Certain new special matters are suggested which call for special funds: (1) A combined approach for work among the students of the universities, etc.; (2) A fund for apologetic

lectures; (3) A creation of conference centers, where workers of all denominations can gather for conference and rest.

Denominational relations are increasingly fraternal, as may be seen in interchange of pulpits, in the improved tone of the church press, in the "church relationships committee" as a "part of the Regional Commission work," in a recent meeting of an "Evangelical Congress" in Rio de Janeiro; in the annual conference of missionary educators both in Brazil and in the Rio de la Plata region. And while the time may not have come for any serious discussion of organic union, we might well consider the advisability of including all the churches, who will agree to it, under a common name, say "The Evangelical Church of ——," (Brazil, Argentina, etc., or whatever republic it may be) adding the denominational name, if so desired, in a bracket.

Disregarding one acrid voice that disagrees, it may be said the Report is a most cheering statement of the progress of fraternity, and it is questionable whether the objections to denominational differences, so frequently heard in our own camp, are not greatly exaggerated, and whether they are not largely the echoes of our own outcries, which may, on the other hand, indicate our own well-founded uneasiness at many of the divisions amongst us founded upon matters that have no meaning for this field. The very existence and ceaseless activity of the Committee on Cooperation in Latin America is an ameliorating influence of which this Congress is itself a product and for which we are deeply grateful.

Omitting the naming of the specific cooperative enterprises that are named in the different republics, only saying they are numerous and varied, and yearly increasing in numbers and significance, reference is once more made to the great demand for further cooperative undertakings which have already been named. The Report urges that more definite attention be given to united evangelistic campaigns. Another committee will bring to you a recommendation regarding the continent-wide campaign which would be a very happy demonstration of our growing unity of movement. There is a call for a united front also against intrenched vices. The lottery, the gambling at horse races, prostitution, alcohol, and other great evils challenge our united strength.

National convocations are suggested under the general direction of the Regional Committee. Attention is then called to cooperation with governmental forces as in collaborating with the Brazilian Government in its efforts to help the Indians. The Agricultural School at Lavras (Brazil).

Mackenzie College, the Bunster Farm in Chile, which took to Chile the destroyer of the "Wooly Aphis," and thus is cleaning up the orchards of Chile, The British American Hospital in Lima, Peru, where Dr. MacCormack and his staff are earning the gratitude of thousands from the President and his family down to the humblest, the Y. M. C. A. and Y. W. C. A. in the splendid contribution they are making to the physical and moral development of the youth of these lands—all these are passed in favorable review.

The suggestion is made that more direct effort should be put forth to minister to economic reform and social justice, and a prominent place is asked for various means to deepen and promote the spirit of cooperation in service, such as a week of united prayer, the teaching of the Christian stewardship of life, and of the brotherhood of all believers of whatever race; the frequent interchange of pulpits; and an accentuated teaching with united voice of the futility and positive moral wrong of war with a categorical statement of the many reasons that urge to a world federation for peace.

To bring these matters home to this generation calls for the united action of all men of good-will. It is a great educational task, a cooperative task, in which, while pastors and teachers cannot assume the role of statesmen, they can create the atmosphere and teach the principles that produce statesmen, and makes their functioning in these lines possible.

In cooperation in all such matters for securing some community of agreement there must be full conference among ourselves, frank and open, and kindly expression of beliefs and opinions, whether they run with each other's or not, striving earnestly and patiently to reach common ground. South America will listen to a united voice, where a babel of voices will confuse.

The Report closes with five challenging propositions to which we may well give heed. (1) The separated communions must recognize more clearly the function of the whole church, its problems and its duties. (2) To this end they need a central committee, not to control them, but directed by them and commanding their full trust. (3) This central committee should see that an adequate program is enunciated and constantly presented to the constituent churches. (4) The fruit of this activity should register in interdenominational and international understanding and fellowship. (5) All this cooperation can only be produced and bound together by the living energy of Jesus Christ, ever present as the head of the Church.

II. Dealings with Governments.

Professor Benjamin Hunnicutt, of Lavras (Pres. U. S. A), declared that seventeen years of experience in dealing with officials had given him many fine friendships and delightful experiences. He enumerated ten wise rules to be followed in such dealings:

(1) Be scrupulously honest in all dealings with officials.
(2) Stand by your convictions thoughtfully reached.
(3) Be courteous under all circumstances.
(4) Never lost patience. The speaker one time had to wait five years for official action, but finally got exactly what he wanted.
(5) Prove your unselfish interest in your project.
(6) Do not ask for a special privilege.
(7) Remember that one good relationship established leads to another. Even some simple friendly connection is worth establishing.
(8) Keep in mind the official's point of view.
(9) Use the golden rule applied with plenty of common sense.
(10) Never hold yourself aloof from official circles and government leaders.

There are two outstanding examples of the necessity of maintaining friendly relations with governmental officials, educational work and work for Indians. A missionary never knows when he may need to have direct contact with officials. Paul told his followers to respect all who wielded proper authority. If we show reasonable respect for the authorities of our district and approach them as they have every right to be approached, we are in most cases sure of respectful attention, even of a friendly attitude, and in the long run of having an adequate consideration of our needs.

III. The Exchange of Church Members.

Rev. F. Cesar Dacorso, of Bello Horizonte, Minas Geraes, Brazil, (M. E. So.) remarked that many enterprises had been indicated which demanded the cooperation of the different groups of Evangelical churches. He wished to speak of one more fundamental matter. Brazil is a country with more Evangelical denominations than any other of the South American countries. At present these denominations have no friendly understanding about the transfer of members from one to another or even from one church to another. These denominations have no well-defined districts. One town is occupied by one denomination, the next by another. Brazilians have the habit of moving. If those who move

away from a town are few in number or obscure, dismissals by letter from the church to which they have belonged are easily obtained. If an intellectual or a good contributor is among the number, he may find it quite hard to get his letter. The various denominations ought to respect each other and each other's territory.

IV. Christian Endeavor.

Dr. Eleizer dos Santos Saraiva, of Brazil, said that Dr. Clark had made him the official representative of International Christian Endeavor to the Congress, in recognition of his many years of dedication to Christian Endeavor work in Brazil. There are now one hundred and fifty Christian Endeavor societies in Brazil, with 50,000 members. This organization of the youth of the churches is so important that it should be a foremost matter of interest to every pastor.

Christian Endeavor is world wide. There are 100,000 organized societies today. The motto of these organizations for youth, "For Christ and the Church," should be a universal motto. Such companies of youth will ever be found assisting in the work of cooperation.

V. The Cooperative Movement.

The *Rev. John Ritchie,* of Lima, Peru, (E. U. S. A.), declared that even so representative a Congress as this one at Montevideo was far from representing all South America. He had the impression that there were fewer women missionaries than were at Panama in 1916, and certainly that many excellent brethren and fellow laborers in South America were still unrepresented. A spirit of opposition to cooperation still exists in certain quarters quite worthy of consideration.

The speaker felt that this spirit was due to certain nonessential features of the cooperative movement. The very title of the Report, in his judgment, went too far. Instead of being Cooperation and Unity, it should have been simply Cooperation. Union, in any true sense of the word, is chimerical for our generation. There are worthy brethren who are quite unwilling to consider unification who are entirely ready for cooperation.

In other ways the cooperative movement has become entangled with ideas or movements which estrange certain of those who are in Christian work in South America. One of these is its association with pan-Americanism, which is a matter of international politics. Still another is its relations

with notable South Americans who are notoriously unbelievers, not only being in opposition to the Christian Church, but hostile to it. Moreover, there is need of more harmony between the mission Board theory of cooperation and the practise of some mission Board agents on the field. Instances can be related which make the cultivation of a true spirit of cooperation among the natives almost impossible. Such leaders ought to be withdrawn from the field, if cooperation is to be the watchword of the future.

Mr. Fennell P. Turner, general secretary of the Foreign Missions Conference of North America, declared that two matters had not been fully brought out in the discussions of cooperation. (1) That nothing is more expensive in time than cooperative work. The attaining of results desired requires patience, more patience, and still more patience. Conferences, tiresome as they often are, prove to be the best means of reaching results. When men get close together and give free expression to their actual views, eventually they discover a way of getting together, if they really wish to get together.

What Dr. Ritchie and others have said is perfectly true. People are scared by words. They seem afraid of some particular term to which they give a peculiar meaning. The way to do is to change the word and avoid trouble.

(2) That the effective way of cooperation is to work together. If two parties start on any feasible basis and do what they can together, there will always be some next step to take. It is a great mistake in cooperative work to wait until all parties are perfectly agreed. They come to a working agreement much faster in action than in debate.

Rev. H. C. Tucker, D.D., of Rio (American Bible Society) called attention to the influence of cooperative activity on the individual. Its value in the maintenance and character of institutions is, of course, unquestionable, but perhaps its greatest value is a reflex influence on personality, enriching Christian influence and enlarging efficiency. This is shown in the study of lives of missionaries. Those who take a narrow view of their responsibilities are apt to shrivel in their lives, whereas those who work for and with their fellow men become ripened and mellow and broadened as they go.

VI. The Way to Unity.

Rev. Dr. S. J. Corey, of St. Louis, Missouri, (U. C. M. S.) remarked that the Disciples of Christ, the denomination to

which he belonged, was born out of a desire for Christian unity. It has not always lived up to its mission, but that steady purpose has been of untold value as a means of development. The desirableness of cooperation and unity must become a real conviction, a longing, if it is to be realized. It will come by way of conference and by all kinds of friendly adjustments, rather than by any sort of legal enactment. Our very presence at Montevideo is an illustration of this. Here we have wholly forgotten denominationalism and have reached high and noble spiritual levels. If we stay at these levels, the details of the processes of cooperation and unity will settle themselves.

Rev. Luther B. Wolf, D.D., of Baltimore, Maryland, (Luth.) expressed the view that such a Congress as this one should be on a better basis of economy and efficiency. There are here too many North American delegates, although they aim to keep in the background. The Committee on Cooperation is also too much of a North American affair. Better results ought to come from a central committee of missionaries and nationals representing South America, a committee in which Board secretaries would be only sympathetic listeners. The eight objectives pointed out on page 403 can be readily handled by such a committee, even with its headquarters in some South American city.

As to doctrinal differences or statements, the Oxford Resolution of 1922, adopted by the International Missionary Council, might well be made a part of our own Montevideo findings. We all hold liturgical, sacramental, and creedal differences which seem to us individually to be historically correct and important, with which, however, many others do not agree. But we can agree on the ecumenical creeds of early Christians. On the real fundamentals we are one and need have no difficulty in finding a basis for active cooperation.

VII. Hymnology.

Rev. Othoniel Motta, of Brazil (Ind. Pres.), declared that the music used in church services is a matter of very great importance. If we are to have a national church, it ought to have a national hymnology. Today, for hymns and tunes alike, the South American Evangelical congregations go to foreign sources. Quite possibly, writers of hymns can be found, but those who are capable of writing national music for the hymns are very hard to find. This is a matter to which attention must be given, since many of our translated

hymns seem to a national to be neither prose nor poetry. English or German poetry differs so entirely from that in Spanish or Portuguese that fine translations cannot be adapted to the original music. With patience and persistence this difficulty can in time be remedied.

VIII. Closing Remarks.

Dr. Erasmo Braga, of Rio.

We are writing pages today in the history of Christianity. We are passing along the same road which has been trodden since Marburg. Cooperation is the keynote of today. We find it politically in the universal desire to see the League of Nations or something equivalent to it established. Cooperation is the most important element in developing the relationship between labor and capital. Just so, in the Kingdom of Christ, the great movement of the day is the movement toward cooperation. All over the world there is a trend in this direction. We ought to be loyal to this trend without being disloyal to our denominational responsibilities. Such a double loyalty is not always easy. It is our tendency to sacrifice one to the other, but this tendency is not inherent. It is due to ignorance or to prejudice.

In my experience, the churches are always ready for cooperation when wisely led. We must all plan to work together as a group of organizations, facing our own problems and finding a way for dealing with them mutually. Our great objective must be the bringing of every factor into this cooperative work. Is it possible to isolate our groups of churches if we wish to do so? I think not, the movement is altogether too irresistible.

The supreme obstacle to cooperation is personal. We ourselves, our puny wills, our selfish desires, get in the way. We must conquer ourselves, be honest with ourselves, with Christ, and with each other and throw our whole soul heartily into this work of cooperation in promoting the cause of Christ.

THE FINDINGS

1. This Congress calls upon all believing Christians of South America continually to remember that we are the body of which Christ is the Head, and that loyalty and devotion to our Head will keep us in the bonds of the closest fraternity. We will therefore ceaselessly seek the unity of the spirit in the bonds of love. In all matters, when not of the same opinion, we will "agree to differ, but resolve to love."

2. Giving thanks to our Divine Lord for the measure of success that has attended our cooperative undertakings all over this continent, we increasingly recognize the value of these joint efforts and will promote such causes wherever possible.

3. For deepening the sense of fellowship we recommend:

(a) The united use of the "Week of Prayer," with a program suited to our needs;

(b) The frequent use of the columns of the church press in explanation and illustration of the duty and value of cooperation.

4. Recognizing the large value of personal contacts in creating good-will, we would earnestly ask for the acquiring of grounds and equipment suitably located for the holding of summer conferences for study, worship and play.

5. But, above all, we would urgently press the matter of the appointment of a full-time Secretary of Cooperation for Spanish South America.

6. We recommned that definite steps be taken by the Committee on Cooperation in Latin America to secure a common Evangelical Spanish hymnal for South America and the neighboring lands, and that such a hymnal be provided in Portuguese also.

7. For the large possibilities it holds for the intellectual classes we would ask again for the creation of an annual lectureship for the Christian interpretation of the great questions of the day.

8. We would carry into all the separated activities of the churches a heart of intercession for all our fellow-believers, so that our own separate endeavors may come to be felt and known as but parts of the common task.

9. We would urge the development of higher-grade union

Seminaries, wherever possible on an international basis, with Schools of Social Science and Languages, in connection with which new missionaries can secure special training for their work.

10. There are certain special fields that call for cooperative work, such as (a) work among the Indians, (b) medical and agricultural work, and (c) the approach to students and the professional classes.

11. We would encourage the creation of centers for cooperative publication, and the maintenance of union book stores, common periodicals, etc., and the cooperative provision of satisfactory Biblical maps.

12. This Congress advises that the churches should be known under a common name, the denominational name being placed in a parenthesis following, so that the name would read, "The Evangelical Church of Brazil (Presbyterian)," "The Evangelical Church of Brazil (Methodist)," etc.

13. We would recommend the creation of Mission Councils and the federation of National Churches, wherever possible.

14. We recommend that the Regional Committee and other cooperative organizations of the Churches in South America should give studious attention to the labor problem and to other social and economic movements which affect the work of the Church of Christ.

15. Realizing the great value to our Evangelical churches of the young people, and being desirous of bringing into helpful relations the various religious societies for young people, we recommend the linking of these societies in one general federation, as has taken place in Mexico.

APPENDIX

DELEGATES AND VISITORS TO THE CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA.

Delegates.

Aden, Fred, (Arg.) MEFB
Alger, Lewis B., (US) MEFB
d'Almeida, Nemeseo, (Bras.) PE
Andrade, Srta. I. Martins de, (Bras.) MES
Andrews, Miss Eunice F., (Bras.) MES
Arms, G. F., (Chile) MEFB
Araujo, Carlos, (España), RTS
Balloch, E. C., (Urug.) MEFB
Barclay, Wade Crawford, (US) CCLA
Barstow, Miss Grace, (Arg.) MEFW
Bauman, Ernest, (Arg.) MEFB
Beissell, Miss Ina Mae, (Arg.) MEFW
Beux, Enrique, (Italy) Waldensian
Bickerstaph, Geo. L., (Bras.) PN
Bowman, E. M., (US) CCLA and FC
Bowman, Mrs. E. M., (US) UCMS
Brackenridge, D. C., (Peru) BFBS
Braga, Erasmo, (Bras.) CC in B and ISAMU
Brodersen, P. E., (Arg.) 7 Day Adv.
Brown, Miss Mary S., (Bras.) MES
Brown, Robt. E., (US) MEFB
Browning, W. E., (Urug.) CCLA
Cadier, Albert, (France) CPF
Cadier, Mme. A., (France) CPF
Carnahan, C. C., (Bras.) PN
Carnahan, Mrs. C. C., (Bras.) PN
Cerilhanes, I. L., (Bras.) MES
Chaplin, R. L., (Arg.) ABS
Christian, R. D., (Arg.) Anglican, CCLA
Coimbra, F., (Bras.) Evang. Hosp., Cong. Ch. of B.
Corey, S. J., (US) UCMS
Cornelison, Miss Bernice, (Arg.) MEFW
Cortez, Nathanael, (Bras.) PS
Crowe, W. W., (US) PS
Crowe, Mrs. W. W., (US) PS
Cushman, Mrs. Jas. S., (US) YWCA
Dabb, Miss Edith, (US) YWCA
Dacorso, Filho, Cesar (Bras.) MES
Daffin, R. D., (Bras.) PS
Davison, Waldo B., (Bras.) CC in B.
Day, Albert S., (US) MEFB
Doan, R. A., (US) UCMS
Dos Santos, Mattathias Gomez, (Bras.) PCB
Duncan, Julian, (Bras.) Un. Ch.
Drees, C. W., (Arg.) CCLA
Dinwiddie, Howard B., (US) CMA
Edwards, D. R., (Chile) PN
Elliott, A. E., (Parag.) UCMS

Epps, Miss Lelia, (Bras.) MES
Escobar, Dra. Carmen, (Bras.) Ind. Presb.
Exner, Max J., (US) CCLA
Felices, José, (Arg.) SPC
Figueroa, Federico, (Chile) PN
Fish, Miss Ruth E., (Arg.) UCMS
Fleming, D. J., (US) CCLA
Fleming, Mrs. D. J., (US) PN
Fleming, J. W., (Arg.) SPC
Fracchia, Miss Zulema, (Arg.) MEFW
Galizia, Rafael, (Arg.) UCMS
Gattinoni, J. E., (Arg.) MEFB
Gilmore, E. S., (US) CCLA
Gillmore, Mrs. H. V. K., (US) PN
Goncalvez, Srta. Aurea, (Bras.) MCB
Gonnet, Juan P., (Urug.) Waldensian
Gonzales, Juan Orts., (US) PS
Goulart, Jorge, (Bras.) PCB
Griot, Oscar, (Urug.) CCLA
Guzman, Idelfonso, (Arg.) ULA
Hargraves, Corliss P., (US) MEBE
Harris, H. S., (Bras.) SS in B.
Hauser, Mrs. S. P., (Chile) MEFB
Holmes, H. A., (US) CCLA
Holroyd, H. T., (Arg.) UCMS
Holt, Miss Nancy, (Bras.) MES
Hounshell, C. G., (US) MES
Howard, Geo. P., (Arg.) CCLA
Hunnicutt, Benjamin, (Bras.) PS
Hyde, Miss Eva, (Bras.) MESW
Inman, S. G., (US) CCLA
Inman, Mrs. S. G., (US) CCLA
Jackman, C. M., (US) UCMS
Jarrett, J. L., (Col.) PN
Jenness, J. F., (Chile) Un. Ch.
Jordan, W. F., (Panama) ABS
Jordan, Mrs. W. F., (Panama) ABS
Kerr, W. C., (Bras.) PCB
King, G. C., (Peru) EUSA
Knight, E. C., (Arg.) CC River Plate
Lantz, D. Parke, (Arg.) Mennonite
Larson, Colonel, (Arg.) Salv. Army
Liebner, Otto, (Arg.) MEFB
Long, C. A., (Bras.) MES
MacGuire, Meade, (US) 7 Day Adv.
Machetski, P. O., (Arg.) ULA
Mackay, J. A., (Peru) FCS
MacLaren, Donald C., (Bras.) Un. Sem. of B.
Marquez, Elías, (España) FIE
Maufras, Oliveira, (Chile) PN
McConnell, Bp. F. J., (US) CCLA and FC
McConnell, Mrs. F. J., (US) MEFW
McGregor, R. G., (US) PN
Moraes, Odilon, (Bras.) CC in B.
Moreira, Miss Juana, (Arg.) MEFW
Motta, Othoniel, (Bras.) Ind. Presb.
Moura, E., (Bras.) ABS
Munoz, F. C., (Chile) MEFB
Norville, Miss H. K., (Arg.) WCTU
Oldham, Bp. W. F., (Arg.) MEFB
Oliveira, Jose da Silva, (Bras.) Cong. Ch. in B.
Penzotti, F. G., (Arg.) ABS
Penzotti, Paul, (Arg.) ABS
Pereira, Bernardino C., (Bras.) Cong. Ch.
Phillips, C. A., (Ven.) PN
Price, J. W., (Bras.) MES

Purdy, Miss Carrie M., (Urug.) MEFW
Reavis, T. F., (Arg.) CC in RP
Reed, W. E., (Ecuador) CMA
Reis, Alvaro, (Bras.) PCB
Ritchie, John, (Peru) EUSA
Rivoer, Guido, (Urug.) Waldensian
Sanders, F. K., (US) CRC
Santos Saraiva, Eliezer, (Bras.) CE in B.
Sergel, Carlos, (Bras.) PE
Shank, J. W., (Arg.) Mennonite
Silva, Oswaldo da, (Bras.) MES
Smith, Egbert W., (US) PS
Smith, Miss Florence, (Chile) CC in C.
Smith, R. B., (Bras.) PS
Sosa, Florentino, (Arg.) MEFB
Speer, R. E., (US) CCLA
Speer, Mrs. R. E., (US) YWCA
Spellman, D. D., (US) MEFB
Spining, Mrs. C. M., (Chile) PN
Stark, A. R., (Chile) BFBS
Stone, J. S., (US) MEFB
Stuntz, Hugh, (Chile) MEBE
Sweet, W. W., (US) CCLA
Tallon, A. G., (Arg.) MEFB
Taylor, Miss Lela, (US) UCMS
Telford, Alexander, (Bras.) BFBS, Cong. Ch. in B.
Thomas, W. M. M., (Bras.) PE
Town, N. Z., (US) 7 Day Adv.
Tron, Ernesto, (Urug.) Waldensian
Tucker, H. C., (Bras.) ABS
Tucker, Mrs. H. C., (Bras.) ABS
Tuddenham, Mrs. B., (Urug.) MEFW
Turner, A. E., (Chile) CC in Chile
Turner, F. P., (US) CRC
Valenzuela, J. S., (Chile) MEFB
Vanderbilt, W. E., (Col.) PN
Viera, Pedro de, (Arg.) ULA
Waddell, W. A., (Bras.) Mackenzie College
Warner, J. H., (Bras.) YMCA
Washburn, J. E., (Bol.) MEFB
Wheeler, W. R., (US) PN
White, R. J., (Arg.) ULA
White, Mrs. R. J., (Arg.) ULA
Wintemute, H. E., (Bol.) Cand. Bapt.
Wolf, L. B., (US) ULA
Wolfe, Mrs. F. F., (Peru) MEFB
Woll, Daniel, (Peru) MEFB
Woods, Miss Amy, (US) Wom. Inter. League for P. and F.
Yoder, C. F., (Arg.) Breth. Ch.

Visitors.

Albricias, Francisco, (España), MEFB
Alger, Mrs. Lewis B., (US) MEFB
Baber, Miss Zonia, (US) CC
Baker, M. E., (US) UCMS
Baker, Mrs. M. E., (US) UCMS
Balloch, Mrs. E. C., (Urug.) MEFB
Bals, Miss Mary, (Urug.) MEFW
Balz, Mr. and Mrs., (Urug.)
Belcher, S. A., (Bras.) MES
Brown, Robt. E., (US)
Brown, Mrs. Robt. E., (US) MEFB
Browning, Mrs. W. E., (Urug.) CCLA

Browning, Miss Elsie, (Urug.) CCLA
Buzio, Mr. and Mrs., (Urug.)
Clay, Rev. J. M., (Bras.) MES
Coates, Mrs. H. P., (Urug.) ME
Coleman, E. C., (US) CCLA
Coleman, Mrs. E. C., (US) CCLA
Conard, Mr. and Mrs. P. A., (Urug.) YMCA
Cook, Harold H., (Bras.) PN
Crew, Mr. and Mrs. M., (Urug.) YMCA
Curi, Mr. and Mrs., (Urug.)
Da Rosa, Dr. Ferreira, (Bras.) YMCA
De Anguerra, Mr. and Mrs. H., (Urug.) YMCA
Devoussoux, Miss Adela, (Arg.) MEFW
Doan, Mrs. R. A., (US) UCMS
Drake, Miss Frances, (Urug.) YWCA
Eklund, H. M., (US) CCLA
Ewald, Mrs. C. J., (Urug.) YMCA
Ewing, Mrs. H. B., (Arg.) YMCA
Fernandez Braga, José, (Bras.) Cong. Ch. in B.
Foster, Miss I. L., (Urug.) ME
Gacitua, Oscar A., (Chile) CCLA
Gibson, Vernon, (Urug.) MEFB
Gibson, Mrs. Vernon, (Urug.) MEFB
Gilliland, Miss Helen, (Urug.) MEFB
Griot, Mrs. O., (Urug.) YMCA
Guzman, Mrs. I., (Urug.) ULA
Hagar, Miss Effie, (Urug.) MEFW
Hagar, Miss Esther M., (Urug.) MEFW
Hagar, Miss Sarah, (US) PE
Hall, Daniel E., (Arg.) MEFB
Harper, I. B., (Arg.) MEFB
Hauser, Scott P., (Arg.) MEFB
Hounshell, Mrs. C. G., (US) MES
Howard, Mrs. M. E., (Urug.) ME
Humble, Miss Hester, (Chile) MEFB
Irwin, Miss, (Urug.) ME
Jackman, Mrs. C. M., (US) UCMS
Lanbie, Mrs. J. E., (US) PE
Lansing, Mrs. L. T., (US) CCLA
Lantz, Lille F. de, (Arg.) Mennonite
Long, Mrs. C. A., (Bras.) MES
MacCornack, A. E., (Peru) MEFB
MacCornack, Mrs. A. E., (Peru) MEFB
MacLaren, Mrs. D. C., (Bras.)
MacMillan, Fred., (US) CCLA
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Explanation of the Key.

MEFB	Board of Foreign Missions of the Methodist Episcopal Church.
PE	Episcopal Church of Brazil.
MES	Board of Missions of the Methodist Episcopal Church, South.
RTSL	Religious Tract Society of London.
CCLA	Committee on Arrangements of the Committee on Cooperation in Latin America.
YMCA	Young Men's Christian Association.
UCMS	United Christian Missionary Society.
MEFW	Woman's Foreign Missionary Society, Methodist Episcopal Church.
YWCA	Young Women's Christian Association.
PN	Board of Foreign Missions of the Presbyterian Church in the U. S. A.
FC	Federal Council of Churches of Christ in America.
CC	Committee on Cooperation.
7 D. Ad.	General Conference of Seventh Day Adventists.
BFBS	British and Foreign Bible Society.
WALD	Waldensian Church.
CPF	Comité Protestant Francais.
ABS	American Bible Society.
PS	Executive Committee of Foreign Missions of the Presbyterian Church in the U. S.
PCB	Presbyterian Church in Brazil.
ASHA	American Social Hygiene Association.
SPC in A.	Scotch Presbyterian Church in Argentina.
MCB	Methodist Episcopal Church South in Brazil.
ULA	United Lutheran Church in America.
WSSA	World's Sunday School Association.
FCS	Free Church of Scotland.
MEBE	Board of Education of the Methodist Episcopal Church.
SS in B.	Association of Sunday Schools in Brazil.
MESW	Woman's Missionary Council of the Methodist Episcopal Church, South.
UN. Ch.	Union Church.
EUSA	Evangelical Union of South America.
FIE	Federation of Evangelical Churches of Spain.
WCTU	Woman's Christian Temperance Union.

simple unaccompanied presentation of the gospel by men who have the power to do so clearly, attractively and with passionate earnestness, will win a hearing anywhere. This kind of institution is particularly necessary on a continent where the traditional conception of religion is that it is separated by an impassable chasm from all thought and life that are worthy of the name. If the average South American regards religion as nothing more than ritual, he must be taught that in Christ's religion form is a contingent, not a constitutive property, the expression of spiritual life, not its substitute or creator.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Dr. John A. Mackay, of Peru.

This Report discusses five great problems, every one of which is in a proper sense a religious problem. Most important of these problems, the one at the basis of the solution of all, is what we may call a collective personality, the South American soul or religious consciousness. What is that soul and what are its needs? This is a question not easily answered. The Report affords a fine study of the cultured Latin mind. We are dealing, however, with three classes in South America, (1) the highly cultured section, (2) the semi-civilized, uneducated mixed population, and (3) the uncultured Indians. The Report is right in emphasizing the first class, since it is easily the directive and dominant class.

The Roman Church constitutes a special problem, because it is the all powerful traditional force with which the Evangelical Church must reckon. Still other forces such as Theosophy, Spiritism and the like are taken into account by the Report, but they are only side issues. Let us ask how the churches are to face all these problems. The answer is in two ways, by a new point of departure and by a new crusade.

(1) As to our evangelistic point of departure, it is clear that we need to make a fresh survey of each field and to get at the real facts. Such a course will prevent missionaries from misjudging their people and will enable them to determine how to carry on institutional work for each people. Each race has its own psychology. Again we note that it is needful to recognize many spiritual viewpoints other than our own. Altruism is displacing exploitation. Even Spiritism and Theosophy are evidences that the spirit of God is at work, wrongly directed, of course, but manifesting the desire of men to have a friend in the universe.

As for the Roman Church, thinking minds have come to the conclusion that it affords no thorough solution for human spiritual problems nor is likely to do so. There is no Christian term in common use which it has not distorted or viti-

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